Divine Breathings:

OR,

SPIRITUAL MEDITATIONS

Suited to the Occasion of

Breaking Bread,

OR

Communicating in the LORD's Supper.

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BRITISH MUSEUM

TO

That little Flock, the Church of Chriſt at *Bury*, over which (I humbly truſt) the Holy Ghoſt hath made me Overſeer, tho' I am nothing.

Dearly Beloved in the Lord and longed for,

TO *have a Place and Name in the Houſe of God, to have* a Nail in his holy Place, *ought to be eſteem'd (as it really is) no ſmall Privilege. And not only to worſhip in his Temple but to be his Temple and Habitation; not only to dwell in his Houſe, but to be as Lively Stones, built up a Spiritual Houſe, an holy Prieſthood to God, by Jeſus Chriſt; this is an Honour and peculiar Favour vouchſafed not to all, but to ſome only, who are called into the Fellowſhip of his Son Jeſus Chriſt, and are the Workmanſhip of his Holy Spirit.* Among whom are ye alſo the Called of Jeſus Chriſt, *Rom.* 1. 6. *Of theſe the* Pſalmiſt *ſaith,* Bleſſed

are they that dwell in thy Houſe, they will be ſtill praiſing thee. *Selah.* Pſal. 84. 4. Zion *has the Promiſe of the Divine Preſence, there God will dwell, there Chriſt will meet his People and bleſs them, there are the* lively Oracles *diſpenſed, and* out of Zion ſhall go forth the Law, *the glorious Goſpel ſoundeth forth in the Churches. Theſe are the Gardens in which our Lord ever loves to walk. Theſe are taken out of the World, and are his Incloſures, fenced in by his Love and Care, by his Laws and Sacred Immunities beſtowed on them. And as he hath given his* Word *to be diſpenſed in* Zion, *for gathering in a People to his Name, and building up thoſe who are gather'd: So alſo his* Sacraments, *to be the Signs and Seals of his Covenant with us. That as we are at firſt devoted to the Service of our great Lord and engag'd for him, whoſe Name, as Father Son and Spirit, is named upon us in* Baptiſm: *So we might again and again be owning our Covenant-Relation, be renewing our Covenant-Engagements, and be nouriſhed from Time to Time, by that holy Ordinance the Lord's Supper, wherein Chriſt the Food of our Souls is ſet before us.*

Howbeit

Howbeit, my Brethren, Reſt not in theſe our Privileges, however great; nor in your Duties of Church Relation and Worſhip, but in the Blood and Righteouſneſs of the great Redeemer: And be preſſing on unto Perfection, reaching after the Communion of his upper Houſe. Every Church of Chriſt, rightly conſtituted, is the Image of the Church inviſible, the Myſtical Body of Chriſt: And as it is ſo by Inſtitution and Privilege; ſo it ought to be ſo in Purity and Holineſs, blameleſs and harmleſs, the Sons of God without Rebuke--- holding forth the Word of Life, *Phil.* 2. 15, 16. *When I conſider Church Fellowſhip, and the Materials of Chriſt's Houſe, in the abſtract* Idea *of them, a holy People, ſeparated from the World, not regarding things below, but aſpiring after Heavenly things, walking in the ways of the Lord blameleſs: O what high and lofty Thoughts doth this raiſe of ſuch a Fellowſhip, of ſuch a People, and ſuch Privileges! But when I conſider them in the* Concrete, *and what we do really attain unto, and what our walk really is, as a mixture of wiſe and fooliſh Virgins, as but a viſible Church, a profeſſing People, and every Believer as two Men, an old Man and a New: How is the high* Idea *abaſed! What*

Allowances muſt we make? What Abate-
ments from thoſe wonderful things, that are
ſpoken of Saints and Churches? How far
ſhort do we fall? And (to our Shame) what
do we more than others? Lord! Help and
Heal thy People. The preſent State of Chur-
ches and Chriſtians is not what we aſpire after.
We are yet in Via *in the way; and but in*
a State of Preparation (tho' not meerly of
Probation) *for the Purity and Glory of the*
New Jeruſalem, *making our way thro' this*
World to the Heavenly Canaan.

All things, *my Beloved,* are yours, whe-
ther *Paul, Apollos* or *Cephas,* &c. *The Mi-*
niſters of Chriſt are in the Inventory of your
good things. And all things are for your
Sakes, *whether we are afflicted, or tempted,*
or live or die, 2 Cor. 4. 15. *I ſpeak of*
a common Privilege to all the Churches and
Believers in Chriſt. But in a ſpecial man-
ner, I reckon my Strength, my Time and La-
bours to be yours, *as a particular Church.*
And as theſe are for your Sakes, ſo may they
be for your great Benefit, that the abund-
ant Grace might, thro' the thankſgiving
of many, redound to the Glory of God.
viz. in that Day, when God ſhall raiſe
up us *his Miniſters* by Jeſus, and preſent
us with you.

Among

Among my other Labours, these following Meditations are your due in the first Place; as having been deliver'd among you, at several Times, especially from p. 24. at the Table of our Lord; and as those which I hope, may be of future Advantage, thro' the Blessing of the Spirit. And forasmuch as the Subject is of general Concernment to all Churches and their several Members; I hope it may find Acceptance among those who have tasted that the Lord is gracious, *who have known his dying Love, and do often solemnize the Memory of his Death in his Supper. I know that others have labour'd well, and with good success, in this Province: And who am I to bring my Mite to the Lord's Treasury, after the Abundance that has been cast in? But some shorter* Meditations, *directly to the Occasion of Communicating, and adapted to stir up suitable Affections therein, seemed to me something necessary still: In which, how I have succeeded is left to the Judgment of Others. Love to Christ, I trust, thro' Grace, hath dictated some Part of these Composures: And if they may assist the Love of others to him who is* altogether lovely, *I have my End.*

And you, my Beloved Hearers, tho' not walking in Church Communion, nor partaking

with us at the Lord's Table; I long after you greatly, to see you hewn and living Stones fitted for the Building. Some of you, I doubt not, have tasted that Love of Christ which passeth Knowledge; and hope these Papers may one Day be of use to you, as eating the same Spiritual Bread, and drinking the same Cup with us. And for Others, the Lord help you to consider, you must one Day know the Gospel hath been preached to you. And O that you also may know the joyful Sound, *and bless God for the Treasure committed to an earthen Vessel, that I may rejoyce in the Day of Christ, that I have not run in vain, with respect, if it may be, to any of you, that attend on my Ministry.*

The Contents will show the Method of this Work, and the Heads I go upon. My Thoughts enlarged beyond my first Design, and I soon found it was possible to bring the whole Compass of Gospel-Doctrine into this Subject: But I approve not such a way of handling any Text or Subject of Discourse. The Reader will do well to read thro' the following Sheets: But my Design hath been, and my Advice is, that to furnish Meditation, for Communicating at the Lord's Table, he read one *Chapter, or* one *Meditation only, at*

once,

nce, and fix and enlarge upon it in his own houghts and Contemplations. For alas! We ave narrow Veſſels and cannot take in all hings at once, and are apt to tire in following ny one point ſomewhat far.

Dwell much, my Brethren, upon the Meditation of the Perſon and Love of the Lord Jeſus Chriſt. Heb. 3. 1. Conſider he Apoſtle and High Prieſt of our Profeſſion *&c. conſider him in the Glory and Perfection of his Prieſthood. And how vaſt n Idea doth this give us of him! That the God of Heaven came down on Mount* Sinai, *nd there inſtitutes a Frame of Worſhip reat and ſolemn, commands a Tabernacle to e reared up, an Altar to be built, and laily Sacrifices offer'd, till* the Times of Reformation. *Now what means all this Solemnity, all this Show, all theſe Ordinances f Divine Worſhip? With what Solemnity s the Tabernacle ſet up and anointed.* Exod. 40. *and Aaron and his Sons initiated nd conſecrated.* Lev. 8. *and the Altar it elf dedicated?* Numb. 7. *And afterwards, what more magnificent than the Building f the Temple by* Solomon; *or more ſolemn than the Dedication of it,* 1 Kings Chap. 6, *and* 8. When theſe Things

were thus ordained, *the Priests alway attended accomplishing the Service of God and this Worship endured about Fifteen Hundred Years. Now it was not for the sake of the Priests that ministred, nor of the Worship performed by them, but to hold forth and lead unto the One High Priest and one Sacrifice of Jesus Christ: Who by* one Offering hath perfected for ever them that are sanctified, *Heb.* 10. 14. *All that Glory is swallow'd up of a superiour Glory; and the Priesthood given up to him who came in Meanness and Humiliation, who was put to Death by Means of those Priests, who by his Favour ministred at the Altar.*

And not only so, but the Glory of this new Creation outshines the Glory of the first. And so great is this marvellous Work of our Redemption, that God himself says, Don't remember the former Things, nor consider the Things of old. *And why so? It follows,* Behold I will do a new Thing, &c. *Isa.* 43. 18, 19. *It is* imperative *in v.* 18. *and means, that in Comparison of his new Works wrought by Christ, the Former should be forgotten; when we therefore remember the Lord's Death, we must look up*

on

on it as the Chief of the Ways and Works of God.

The Lord's Day is for the Commemoration of the Lord's Death, that when we teſtify and profeſs ourſelves the Servants of the moſt High God, Creator *of Heaven and Earth, by keeping Holy to him a* ſeventh Part *of Time: We teſtify and profeſs ourſelves the Servants of the Great* Redeemer, *by keeping Holy to him* his Day, *the firſt Day of the Week.* For he alſo hath ceaſed from his own Works, as God did from his.

To conclude; let me beſeech you, Brethren, to conſider and improve your Relation and Engagement to each other in Chriſt Jeſus, and the ſolemn Engagements that the Lord's Supper lays you under thereunto. Love, reprove, exhort and comfort one another, as thoſe that eat the ſame ſpiritual Bread, and drink the ſame ſpiritual Drink, *viz. the Fleſh and Blood of Jeſus Chriſt.*

Our God hath given us Reſt and Liberty, under a wiſe, juſt and good King, who judges THE TOLERATION OF PROTESTANT DISSENTERS, TO BE AGREEABLE TO CHRISTIAN CHARITY, AND NECESSARY TO THE RICHES AND TRADE

Trade of the Kingdom. *Bleſſed be God who hath heard the Prayers of his People, and hath* put ſuch a Thing as this in the King's Heart. *Let us ſtudy what Returns we may make unto God, and to the glorious Inſtrument of our new Deliverance.*

Pray for me that I may not want the Divine Preſence and Bleſſing in my Lord's Work; that he who hath Sown and they who Reap may one Day rejoice together; which that it may be ſo, is the earneſt Prayer of

Your unworthy Paſtor and

Brother in the Lord,

5 FE 62 J. B.

MEDITATIONS

Suited to the Occaſion of

Breaking Bread.

PART I.

Containing brief Diſcourſes on certain Portions of Scripture.

CHAP. I.

Of Examination for the Lord's Supper.

THE holy Apoſtle *Paul*, writing to a Church of Chriſt, when he came particularly to treat of this Ordinance, lays down this Rule, 1 *Cor.* 11. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* Now there are two things principally of which we are to examine ourſelves

(1.) Of

(1.) Of our *State.*

(2.) Of our preſent *Frame.*

1. *Of our State God-ward.* Whether we are in a State of Grace and of ſpiritual Life? Whether we are Regenerate and New-born, and ſo *paſſed from Death to Life*? How weighty and ſolemn is this Inquiry! Now here let me adverti ſe in the Beginning of this Work, that they who are not in a State of Grace, can receive no ſpiritual Good or Advantage by this Ordinance, nor ſhall it profit them at all. The Reaſon is becauſe 'tis intended for the Nouriſhment of ſpiritual Life, and the Increaſe of Grace, and is therefore adminiſtred as the ſpiritual Food of our Souls. But how can ſpiritual Life be nouriſhed where it is not begun, or Grace increaſed where 'tis not wrought? They were his *Diſciples* to whom Chriſt adminiſtred, and they were *ſanctified in Chriſt Jeſus*, and *called to be Saints*, to whom the Apoſtle is writing here, *Chap.* 1. 2. Hence *that* Preaching or Writing is not to be approved, that puts and preſſes Men upon a receiving of the Lord's Supper, who are Profeſſors only at large, and have not known a new Birth. Some there are who Anſwer that Objection, *I am not fit, I am not prepared*, to this Purpoſe, *If it is a Sin to come, 'tis a greater Sin to neglect ſo known a Duty.* I ſay, it is not an immediate Duty. It is not their Duty, in their preſent State, if they are not fit; but rather their Duty to forbear, and wait to be made meet for the Kingdom of Grace here and of Glory hereafter. They cannot anſwer the Ends of this holy Solemnity, and therefore ought not to come. Nor may this *Children's Bread* be given to Dogs. Beſides, 'tis againſt this very Text, which I am ſpeaking too: For to what Purpoſe is Self-examination, if they ought to come whether they are fitted for this Ordinance or no?

There

There are two Things requir'd in order to a Participation of the Lord's Supper.

(1.) That a Man be in CHRIST. *Sanctified in Christ Jesus.* Partaker of the Things signified. That he knows *the Power of his Resurrection, the Fellowship of his Sufferings, and be conformed to his Death.* And so be enabled to *discern the Lord's Body.*

(2.) That he be *in the Church.* A Member in full Communion with some particular Church of Christ. The former gives a remote Right, and this an immediate Right to this Ordinance. The Apostle is writing here, *to the Church of God, which is at Corinth, Chap.* 1. 2. that particular Church, called and gathered out of the World. *Corinth* was a City of *Greece,* famous for Trade and Riches, infamous for Plays, celebrated to *Neptune,* and on that Account called by *Pindar, blessed Corinth the Threshold of Neptune's Isthmus, famous for young Men.* It was addicted to Idolatry, unbounded Lust, and Drunkenness. See *Du Veil on Acts* 18. 1. The Apostle tells them and appeals to themselves in it, *Chap.* 12. 2. *ye know that ye were Gentiles, carried away unto these dumb Idols, even as ye were led.* Among these poor Heathens, the Gospel triumphed in the Conversion of many, and gathering a Gospel-Church to the Name of the LORD Jesus, *Acts* 18. 8--11. But all the City were not converted. Therefore he saith, *The Church AT Corinth, viz.* that were gathered out from the rest, being called and sanctified, and embody'd in a Christian Communion. And they were these Christians, assembling in the Church, and as a Church, that did partake of the Lord's Supper, *Chap.* 11. 18, 20, 22. Now this is a common Mistake among Christians, they think that Church Communion is for this Ordinance; when this and other Ordinances are for Church Communion. They come and say, *they would partake of the Lord's Supper.* That may be

be a good and gracious Deſire. But they ſhould deſire Communion with the Church in all Ordinances, and look upon Church Relation, and Church Communion, as a precious Ordinance, even tho' there were not the Lord's Supper, for want of a Paſtor, or the like, to be adminiſtred. Nor have they a Right to the Lord's Supper till they are firſt Members, *Acts* 2. 41. 42. Then, O Believer, when thou haſt given the Evidences of a New-Birth, and art laid as a living Stone in the ſpiritual Building, who can forbid thee to come and partake in the Privileges of Chriſt's Houſe?

I would not be miſunderſtood, and therefore I add (1.) That it is a very incumbent Duty upon all gracious Souls, upon all that have *taſted the Lord is Gracious*, to join themſelves in Fellowſhip with ſome Church of Chriſt. And 'tis the Duty alſo of Churches to receive them that are weak in the Faith, as well as them that are ſtrong, and not to *deſpiſe the Day of ſmall Things*. (2.) That it is a very incumbent and immediate Duty upon every Church-Member, ordinarily, to commemorate the Sufferings of Chriſt, in this holy Ordinance of his Supper; and to look upon themſelves under that great Command, *This do in Remembrance of me*. A Neglect in either of theſe is very ſinful. The Lord lays it upon the Conſciences of all that truly love him.

Howbeit, we lay not the Streſs of Salvation upon any outward Ordinance whatſoever. Souls may be ſaved, and all true Believers ſhall be ſo, whether they ever have Communion with a viſible Church, or no, whether they ever receive the Lord's Supper, or no. And on the other Hand, Church-Members and Communicants that are not true Believers, ſhall periſh at laſt. *Have we not eat and drank*, ſay they, *in thy Preſence*? The Ground of this is, That it is by a vital Union with, and Relation to, the Lord Jeſus

ſus Chriſt, that we partake of his ſaving Benefits; nd every Soul ought to have that vital Union and elation, in a Judgment of Charity, before he is dded to a Church of Chriſt. *Acts* 2. 47. *The Lord dded σωζομένους* ſaved ones *to the Church daily.* So 'tis nder'd, *Rev.* 21. 24. *The Nations of the* ſaved. Com- re 1. *Cor.* 1. 18. *To us who are ſaved it is the Power God.* v. 21. *it pleaſed God* to ſave *them that believe*; hich is explained *v.* 24. *But unto them which are lled.* Were not theſe *Corinthians* called ones, be- re they were a Church of Chriſt? and of theſe ved, called ones, *that* Church was formed. Be- g called they were already in a State of Salvation, om which they ſhould not fall, but perſevere unto ernal Life.

(2.) We are to examine ourſelves *of our preſent ame.* Whether there is a ſuitable Frame and Diſ- ſition of Heart for the Lord's Supper? This Point Self-examination is not to be carry'd ſo, as if Be- vers were ever, and every time, to be enquiring out their *State* and their *Relation* to Chriſt; at ſt, if that ſhould ſuppoſe that they are to *doubt* it, d to call it into Queſtion. True Believers are t to examine themſelves concerning their State, if it were a Matter of *Uncertainty* to them, al- ough in fact 'tis often ſo to their Apprehenſion. is were to bring up the Popiſh Doctrine of ubts and Uncertainty of our Salvation. Do we ways examine and never arrive at a Certainty? th it not ſhame Thee, O Believer, after a long feſſion, ſtill to be at Uncertainty, what thy pre- t State is, and what thy eternal State is like to ? Canſt thou not yet *prove thine own Work*, and ke out that *Chriſt is in thee*, that thou mighteſt e Rejoycing in thine own Soul? There are e Believers who walk in the daily Senſe of d's Love. They may review their Evidences,

and

and that is not amiſs. They may look back upon paſt Experiences, and bleſs GOD for calling Grace. They may look over their preſent Experiences, and ſee their firm Truſt and Dependance on the Blood and Righteouſneſs of a dear Saviour. But to doubt and queſtion their Intereſt is not their Duty, but the Work of Unbelief.

It remains then that they examine concerning the preſent Frame and Diſpoſition of their Soul. They ſhould look back to the laſt Time of Communicating, and ſee the Workings of Corruption ſince that Time; the Inroads which the Temptations of Satan, of Sin and of the World, have made upon them: And come and be humbled, and mourn over their dying Lord. They may ſee what unbelieving and unſuitable Frames are found with them, and endeavour to lay them aſide, and get them crucified by Faith in him who died for them. They may conſider their Ends in coming, and ſee whether Grace is in Exerciſe, or whether 'tis ſo or no: And preſs after ſuch a Frame as is ſuited to the great Ends of the Lord's-Supper; and by earneſt Prayer try to engage the Preſence of Chriſt with them, that *when the King ſits at his Table, their Spikenard may ſend forth the Smell thereof.*

CHAP. II.

Of Preparation for the Lord's Supper.

IN *Prov.* 16. 1. We read, *The Preparations* [or Diſpoſings] *of the Heart in Men, and the Anſwer of the Tongue is of the Lord.*

I cannot approve their *Verſion* who read the Words, *The Preparations of the Heart are of Man* (*in the Power of Man*) *but the Anſwer of the Tongue* [is]

om the Lord. As if *to ſpeak* were not as much a
arural Act, and in the Power of Man as *to think*:
r as if *to think*, or Order the Meditations of the
leart, were not as much of God as the *Anſwer of*
e Tongue, or Ordering the Words. I doubt not
ur Tranſlation reads it according to the Mind of
e Holy Ghoſt, and (I think) is as much, nay more
vour'd by the Original than the other; only I
ould ſay [*for Man*] or [*of Man*] for ſo the Hebrew
, but this alters not the Senſe. The Word ren-
er'd [Preparations] ſignifies [Diſpoſings] and Orde-
ngs. It is uſed in a military Senſe concerning Or-
ering of Armies, and of the Ordering and Ran-
ng of the Loaves of Propoſition or Shew-Bread
the Sanctuary, 1 *Sam.* 4. 16. *Lev.* 4. 26, 27. It
eaneth then the putting in Order and right Diſ-
oſing and Guiding of the inward Thoughts, Moti-
s and Frames of the Heart. All this *is of the*
ord. The Apoſtle aſſures us, not only that we can-
ot ſpeak, but that we cannot *ſo much as think any*
ing of ourſelves. And the *Anſwer of the Tongue* is of
e Lord. When that ſo *anſwers* in Gracious Speech-
theſe inward Gracious Diſpoſings, that the *Me-*
tation of the Heart and Words of the Mouth are ac-
ptable to the Lord, Pſal. 19. 14.

Now Preparation alſo is twofold.

(1.) *Habitual.* (2.) *Actual.* The former reſpects
e *State*, the latter the *Frame* and Diſpoſition of the
ul God-ward. The former includes both Juſti-
ation and Regeneration; that a poor Soul be
und in Chriſt, cloathed with his Righteouſneſs,
ſtify'd by his Blood, and ſo accepted of God in
at beloved, for that is the whole Ground of our
ceptance; and again, that he be renewed and
nctify'd by the Spirit of God, cleanſed from the
filement and Pollution of Sin, ſo that he doth not
ve it, nor live in it, doth not ſerve nor obey it in

the

the Luſts of it. And that there be contrary Principles of Grace and Holineſs fixed and ſet up in the Heart; the Spirit himſelf dwelling in him, with his bleſſed Train, thoſe Fruits of the Spirit, which are *Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance.*

Actual Preparation reſpects eſpecially the *Exerciſe* of Grace. That thoſe Graces of the holy Spirit be not altogether obſtructed and hinder'd in their Exerciſe, by the Prevalence of any Luſt, by ſinful Frames, or by the Cares and Concerns of Life, but that there be the going forth of the Soul in Faith, Repentance, Joy, Love, Hope, and ſuch like. For then it is that our *Spices flow forth, and our Beloved comes and takes of his pleaſant Fruits.*

Now both theſe Preparations are of the Lord. As in the Text, and 2. *Chron.* 29. 36. at that great Celebration of the *Paſſover* by good *Hezekiah.* We read *Hezekiah rejoyced, and all the People, that GOD had prepar'd the People, for the Thing was done ſuddenly.* The meaning is, that God had enclined and diſpoſed them for the Work, and aſſiſted them in the Performance. That there was Love and Joy and other ſuitable Affections for ſo great a Work.

But under the Goſpel we don't need thoſe Preparations by Waſhings and Purifyings and ſuch like legal Services which were in Uſe under the Law. The Goſpel makes ſhorter Work, and requires ſomething more Spiritual, *viz.* the Sacrificing of our Luſts, and the offering up of our Souls to God in Flames of Love.

Query. Do we not then need Days of Preparation?

Anſwer. We may eaſily conceive too legally of ſuch Days. When we think our Preparation depends on them, as if we were then prepar'd when we have kept ſuch a Day, and gone thro' the Services thereof; or as if we were not prepar'd without it. The

e legal and carnal Thoughts, and carry us off from ue Goſpel-Preparation. I ſay then,

1. Men may be far from Preparation, who have ept a Day or Days, in whatever Exerciſes of Reli-on, whether Publick or Private. Nay perhaps ey are not a whit the nearer, as to their State or ame. How eaſy were it to be prepar'd if this ould do! I would not inſinuate that all who keep Day do imagine *that* ſufficient; but to inſtruct e Ignorant, and to warn any from taking up here.

2. A true Believer may be truly prepar'd without y of theſe Preparatory Exerciſes. The Primitive riſtians in all likelihood brake Bread every Sab-th-Day, and perhaps oftener. But tho' no doubt ey ſometimes met on other Days, yet it doth not pear that they did ſo in any ſtated Way: For if t had been intended, there would have needed Inſtitution of every fifth or ſixth or ſeventh Day a Preparation-Day. But all that we find is, that ey were converted, and added to the Church, and n *continu'd in the Apoſtles Doctrine and Fellowſhip d breaking of Bread and Prayers.*

Of Preparation-Days we find nothing, much leſs whole Week's preparatory Devotions, and a long ll of Directions, how they were to walk before, w they were to walk after, which tacitly ſug-ts that intermediate Time (if there's any) may paſſed at a larger and looſer Rate. But who s not, that all Time is either what goes before follows after; and then ſuch Directions amount no more, than how we ought to walk with God our Days, which ſhould be *without Fear, in Holi-and Righteouſneſs before him all the Days of our es, Luke* 1. 74.

A true Believer is alwas habitually prepar'd; that he is ready, he is worthy in a Goſpel-Senſe. He that Faith and Love, that fear and hatred of Sin,

Sin, that Joy and Peace, or at leaſt that Hope in Chriſt, that in the main diſpoſe him for this great Work. Do you not upbraid yourſelves with a very unbecoming Walk, who think you cannot be prepar'd without ſome Days Notice? Have you not received the Spirit of Adoption, the Spirit of Sons? Have you not learned to come to God as a Father, and to draw near with boldneſs to the Throne of Grace? Is not the Vail of the Temple rent, and the Way into the Holieſt made manifeſt? What are you doing in the Week? Are you not ſerving God in your Families, and in your lawful Occaſions? Theſe are *good Works* if done in Faith. But more than that, do you not walk with GOD *every Day*, and live upon Jeſus Chriſt, and call upon his Name, and converſe with the Father thro' him? It's high time you ſhould, if it be otherwiſe. Nay this you do, in ſome meaſure, if you are what you profeſs to be.

I tell you, Believers! you ought to have your ſpiritual State ſettled, to ſee yourſelves in Chriſt and in the Number of his called, and not to go on thus, having all to make out, to the End of your Days: And then ſo to walk with God, as not at all to fear to draw nigh to him in the greateſt Goſpel Solemnities; but at all times to come with Liberty, with Boldneſs, *with full Aſſurance of Faith*, Heb. 10. 22.

Object. But I ought not to come reeking out of the World to ſuch a Solemnity.

Anſ. To come reeking from the World is to come with covetuous, carnal, worldly Frames. Such I fear are not fit indeed. But to come from ſerving God in thy lawful Occaſions, and walking with him in obeying his Commands, *Six Days ſhalt thou Labour*; to obey his Command, *This do in Remembrance of me*, is nothing blame-worthy.

Ye

Yet in all this, I intend nothing againſt Church-ſſemblies, as at other Times, and on other Occaſions, ſo on this Occaſion; I mean on ſome Week-day before breaking of Bread, and that with a ſpecial Regard to the Work of the approaching Sabbath; ſeeing the ordinary Practice of breaking bread is not every Lord's-Day, nor can well be attain'd in the preſent State of Things. Such Days, kept in Prayer and Preaching ſuitable to the Occaſion, have been found of Uſe, and ought to be attended, by all that conveniently can. This we conſtantly practiſe, and perhaps all the Churches. But I ſpeak for the ſake of thoſe, who at ſuch Times are abſent; and thoſe who may not know the Time of breaking Bread, till on the Lord's-Day, they find it's a Part of the preſent Work; and thoſe who in Journeying are Providentially with other Churches; and that none might lay the Streſs of their Preparation in ſome foregoing Religious Exerciſes. Such Chriſtians as I have mention'd may and ought to communicate, and to reckon themſelves prepar'd for the Work, by Virtue of their Relation to the Lord Jeſus Chriſt, and to his People. But when the time is known and fixed by Church-Agreement, Believers may and ought to direct their Meditations, Self-Examinations and Prayers that Way, both before (tho' in their lawful Occaſions) and on the Day, when 'tis adminiſtred. This is all I know of Preparation.

For, to tell Men that are not *habitually* prepar'd (I mean that are not converted) they muſt prepare themſelves, is to tell them, they muſt convert themſelves. And as for thoſe, who, when poor Souls do rightly enough object, *They are not fit to come to the Lord's Table,* do tell them in a very ſlightly Manner, *they muſt go and make themſelves fit, or prepare themſelves*; I ſay, they ſhow that they themſelves know

know nothing of the Matter, nor have Part no Lot therein, tho' they may be Teachers of other Farther, to tell *Believers*, they muſt prepare them ſelves, doth not ſound altogether ſo evangelically as to tell them, they muſt wait on GOD fo Heart-Preparation, that he would prepare thei Hearts to himſelf, and enable them to diſcern th Lord's Body.

I only add, as to that Preparation which conſiſ in right and gracious *Frames*: Be not diſcouraged Believer, if thou doſt not find thy Heart ſo diſpoſe as thou deſireſt, 'tis not a ſufficient Bar to the Ordi nance. The Frame and Temper of thy Heart ma be chang'd in a Moment, and Grace drawn int Exerciſe, either immediately before, or in the ver Ordinance. It depends on a Gale from Heave *Cant.* 4. 16. Thou haſt an inlarged Frame the Eve ning before, and thou haſt loſt it on the Lord' Day Morning; or thy Heart is enlarged under th Word the ſame Day, and thou doſt not find it at the Lord's Table. Again; thy Heart was dea and backward, in all the foregoing Work: But Smile from thy dear Lord, a Touch, a Look Love from him melts and overcomes thee at la and e'er thou art aware thy *Soul makes thee as t Chariots* of a willing People. And if *it is not ſo, w will make me a Liar, and make my Speech nothi worth?*

CHA

CHAP. III.

Of Eating and Drinking unworthily.

1 COR. xi. 27.

herefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord. v. 29.------*He eateth and drinketh* Damnation *to himſelf*, &c.

S theſe Words have been a ſacred Fence and Guard about the Lord's Table, to keep pro- Sinners and Perſons unworthy, who are called riſtians, at a Diſtance from this Solemnity; So y have often been a Terror to ſincere Perſons, o, thro' a Miſunderſtanding of them, have been long deter'd from what was plainly their Duty; after the Performance, have been terrify'd with rs of having incurred what is here threatned. is needful therefore a little to open this awful tion of Scripture.

What therefore is it to eat this Bread and drink Cup unworthily? *Anſw.* There is an Unworthi- s of the *Perſon*, and of the *Partaking* or Receiving.

1. *Of the Perſon.* As when ſuch an One is an believer or Unregenerate. And even here there Degrees of Guilt. Some are under a common ork, which they miſtake for a Saving, and ſo ceive themſelves, and perhaps don't aim at de- ving others. Theſe may aim at receiving ſome od, and have a Right to the Ordinance *in Foro cleſiæ*, in the Judgment of the Church. Others y intend to deceive, and deſign to cover ſinful

Ways by a Profeſſion, or ſeek to commend themſelv to Men. Others more wicked may ſecretly deſpiſe t Ordinance, look upon it as a common Thing, a make a Mock of what they do. That there ſuch Degrees of Sinning, as to Religious Perfo mances, among the Ungenerate, ſee *Prov.* 21. 2 *The Sacrifice of the Wicked is Abomination,* how mu more *when he bringeth it in Wickedneſs,* or *wit wicked Mind?* It is ſuppoſed, that beſides the na ral Wickedneſs of the Heart, there may be a wic ed Mind, or farther Wickedneſs, in bringing of t Sacrifice. Some are guilty only of the Form ſome of both theſe. Some may think to make the Peace with God by coming, or think as the *Iſra lites* by the ARK, *It* ſhall ſave us. 1 *Sam.* 4. 3. ſhall kill our Luſts, chaſe away Satan, give us Pea of Conſcience. But they will ſooner or later ſ their Miſtake, as the *Iſraelites* did, when they p their Truſt in the Ark, though a precious Ordinan of GOD, and the Symbol of his Preſence. Th ſome may Sin more preſumptuouſly, and others thr Ignorance.

2. There's an Unworthineſs *of the Participati* And this is twofold,

(1.) *In the inward Frame.* And may not a Beli ver, who is truly ſo, be ſomewhat Guilty here Guilty of undue Frames, and ſo eat unworthily But then (*mark it*) this doth not lie in ſomethi meerly *Negative*: As, that *Grace is not in Exerciſe* It is true, it ought to be in Exerciſe; but if it not ſo, this is not *that* eating unworthily. *The Wi blows* when and *where it liſteth,* and the Exerciſe Grace depends on a Gale of the Spirit. It lies th in ſomething *Poſitive,* viz. when there are ſinf worldly Frames, Paſſion, Anger, evil Concupiſcenc carnal Deſires and Affections, prevailing in the Hea Such Frames therefore require a Forbearing,

re be a Compoſure of Spirit: But that the Heart not in Frame ſpiritually (at leaſt, as to the Senſe l Apprehenſion of the Believer) this doth not re- ire a Forbearance, or Abſtaining from the Lord's pper. For then perhaps we ſhould ſeldom be at Lord's Table, or half be abſent, or the Miniſter l as well as others. – We have ground to expect r Lord will meet us *in* his ways, *Iſa.* 64. 5. And w oft doth he come *leaping upon the Mountains, l skipping upon the Hills?*

(2) *In the outward Performance.* As when Perſons k, or look about, minding others more than what y are engag'd in, or ſleep, or when there is any verent or undue Carriage, or conſiderable wrong nagement, one taking before another unduely, drinking too largely, as it was with theſe *Corin- ns.* In any of theſe there is an *unworthy Recei- g.* Tho' the Perſons may be worthy, yet there is unworthy unbecoming Performance of ſo great Work, *v.* 21, 22. *one is hungry and another is drunk:* i. e. drinks too largely and plentifully, for ſuch Solemnity that there is not ſufficient for others.

You ſee then the different Ways of eating and nking unworthily, and the different Degrees in h. Now comes a terrible Word, *He ſhall be lty of the Body and Blood of the Lord.* God looks on them as in his Preſence, whether they look on themſelves ſo or no. And he will make them ow they have to do with holy Things, and that they behave and carry themſelves in this Ordi- nce, ſo they are reckon'd to treat the Body and od of the LORD Jeſus. But as there are De- es of the Unworthineſs already ſpoken to, ſo al- of the Guilt, he is Guilty either of *Profaning*, of *Abuſing*, or of diſorderly or *undue Uſing*, the dy and Blood of Chriſt here ſignifi'd, according the Degree of the *Unworthineſs* mention'd before

in Eating and Drinking. When not only Perſo unregenerate do partake, but come with wick Ends, or deſpiſe the Ordinance, as a common Thi without any Awe of the Divine Preſence, 'tis a h rid *Profanation.* When the Ordinance is apply'd other Ends than thoſe for which 'twas appoint there is an *Abuſe* of it. When Believers come wi worldly Frames, or are diſorderly in their Beha ours, by Sleeping or otherways, there is a faul *guilty Uſe* of the Body and Blood of Chriſt. F whatever it be in Eating and Drinking that is mi done with Reſpect to the Symbols of Bread a Wine; it is reckon'd as done to the Body and Blo of Chriſt. For they are ſo, by Repreſentation a Signification. As he that abuſes the Picture of Prince, offers an Affront to the Prince whoſe Pict 'tis; ſo it is as to the Symbols of Chriſt's Body a Blood. *He is Guilty* &c. q. d. What! don't y know Chriſt is preſent, don't you know what y are doing, that you have to do with *Holy Things*, t Body and Blood of Jeſus, tho' not in Corporal Pr ſence, yet in the Meaning and Deſign of the Ord nance?

The Relief is, if a Man ſin againſt the Fath there is Relief in Chriſt for him; if he ſin agai the Son, there is Relief in the Spirit for him: B if he ſin *that* Sin againſt the Holy Ghoſt, there is other to relieve him; it remaineth therefore unp donable. *This* in the Text is a Sin againſt the S and the Apoſtle did not intend to ſignify that it w any unpardonable Sin. The Jews that crucify'd o Lord Jeſus Chriſt, were almoſt to the laſt Degr *guilty of the Body and Blood* of the Son of GO yet were pardon'd and ſaved many of them. Ye deny not that a wicked Man, coming with a wi ed Mind, may run upon the Pikes of Damnation, Profaning of this Ordinance. Therefore (ſaith t

Apoſt

poſtle) *v.* 28. *Let a Man examine himſelf.* Let him me with Religion, Reverence, Seriouſneſs, pro- ng his own Heart, Life and Ends, and approving mſelf to others who Love Jeſus Chriſt. V. 29. *For that eateth and drinketh unworthily, eateth and inketh Damnation to himſelf, not diſcerning the Lord's ody.*

The *Greek* Word κρῖμα ſignifies *Judgment, Pu- ſhment, Chaſtiſement.* It is uſed *Luke* 23. 40. *Rom.* . 2. *Gal.* 5. 10. where 'tis not likely it means e- rnal Damnation, but *Puniſhment* or ſome *Sentence Judgment.* It is alſo uſed, *Luke* 20. 47. *Rom.* 3. 1 *Tim.* 3. 6. 2 *Pet.* 2. 3. where perhaps what we ean by *Damnation* is intended, not as the preciſe gnification of the Word, but the Context ſhows at no leſs *Judgment* or *Puniſhment* is deſigned. the laſt quoted Place, as if κρῖμα *Judgment* did t fully expreſs his Deſign, he adds ἡ ἀπωλεία *Per- tion,* which we render *Damnation.* The compound ord κατάκριμα ſignifies *Law-Condemnation,* Rom. 5. . and is of a more rigid and forcible Signification the *Verb* than the Simple. *Mark* 16. 16. *He that lieveth not* κατακριθήσεται *ſhall be damned,* viz. e- rnally, which we ſhall find alſo by and by in this ontext. I wiſh our Tranſlators had not here nder'd it *Damnation,* which, in the rigid Senſe, is contrary to the Deſign of the Apoſtle. For the mple Word [*Damnation*] is of a more horrid and frightning Sound in our *Engliſh* Tongue than the mpound [*Condemnation*] but 'tis the contrary in the eek, at leaſt in this Context.

It is therefore (as I take it) *Judgment* either in the nſcience, or on the *Body* by Affliction, or even by eath, that is intended. *He that eateth and drinketh worthily* ſhall feel ſore Scourges in his Conſcience, hich may ſometimes cut deep; or be chaſten'd ith Affliction and Pain in his Body. Which is

made out, *v.* 30. *For this Cause many are weak a*
ſickly among you and many Sleep. Here the Apoſt
explains his own Meaning. It was a Church-Mi
carriage and Sin, and therefore God made Breach
upon them, for trifling with *Holy Things*, ſomethi
as he did upon *Uzzah*, 2 *Sam.* 6. 7. he goeth on,
31. *If we would judge* διεκρίνομεν examine, co
demn, diſtinguiſh *ourſelves*, viz. from the Worl
we ſhould not ἐκρινόμεθα *be judged* (the ſimple Ver
with thoſe Viſitations now mention'd, *v.* 32. κρι
μενοι δὲ *But being judged*, viz. after this Sort, *we a*
chaſtened of the LORD; GOD deals with us
with Sons. Thus he explains the *Judgment*, *v.* 3
ἵνα μὴ κατακριθῶμεν *that we might not be conde*
ned with the World, that is damned, for w
know how it ſhall go with the World. So that t
ſimple Word [judged] and the Compound [co
demned] are plainly oppoſed. 'Tis ſo far then fro
eating and drinking *Damnation*, v. 29. that it is, th
we might *not* be damned with the World. G
hath a gracious Deſign in it towards his Elect, a
towards Believers, if they come unworthily. Ma
have been converted after their having communic
ted with a larger Sort of Chriſtians at the Lord
Table.

Our Tranſlator's ſomething aware that the Wo
[Damnation] was two harſh, thought good t
change it, *v.* 34. *And if any Man hunger, let him e*
at home; that ye come not together unto Condemnati
'Tis κρίμα the ſame Word uſed, *v.* 29.

I hope this may be ſatisfying to ſuch Chriſtia
as have been over-much terrify'd with theſe Wor
of the Apoſtle; and over-awed into a ſinful Negle
of their Duty. Thoſe who do, with Reveren
and godly Fear, approach the Lord's Table are no
concern'd in theſe Words of the Apoſtle, as incu
ring the Guilt of eating and drinking unworthily.

CHA

CHAP. IV.

Scriptural Meditations *and* Reflections, *as they were, for the moſt Part, uttered at the Lord's Table.*

GEN. iii. 15.

And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: IT ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.

LET us view the firſt Goſpel, the firſt Promiſe the firſt Revelation that ever was made of the ſufferings of the Saviour, and Redemption thereby. Here we have,

1. The *Incarnation* of Chriſt. He is the Woman's Seed; deſcended from our firſt Parents by lineal Succeſſion, according to the Fleſh, as his Genealogy is reckon'd by *Luke*, Chap. 3. 23----38. and carry'd up to *Adam*. He is One therefore of the ſame Race and common Nature with ourſelves. Partaker of Fleſh and Blood, yet the *Seed of the Woman*, Jer. 31. 22. Luke 1. 35. Gal. 4. 4. having no *Father* of his Fleſh. *Zanchy* has well obſerved, that 'God made the firſt Man immediately out of nothing; the firſt Woman immediately out of the Man; and all Men and Women beſides, by Means of our Parents in ordinary Generation; but the new Man Chriſt after a new Manner, *of the Woman*. Hence alſo he was not under *Adam's* Covenant, not being in a natural Way in his Loyns, and therefore was not concerned in his Sin, nor touch'd with original Pollution. O the Wonders of

Christ's Incarnation! and what Grace was here t
the *Woman*, who was first in the Transgression
therefore also *holy Women*, having Part in the sam
Saviour, do partake in the same Symbols of hi
Death.

2. The *Sufferings* of Christ. *Thou*, O Serpen
shalt bruise his Heel. It alludes to a Man that kill
a Serpent, and doth it by treading on him, and th
Serpent nibbles at and bites his Heel. This was
Hint, and but a Hint, at the Sufferings of Christ'
human Nature: There was a farther Revelatio
thereof in the Sacrifices, quickly after instituted
The Sufferings of Christ are consider'd here only a
they were set on foot by the Devil, and the Frui
of his Malice against Christ, *John* 13. 2. *v* 27. Chri
must get a Bruise in this great Conflict.

3. The *Victory* and *Conquest* of Christ over Satan
It shall bruise thy Head. The Woman's Seed, O
Serpent, he shall bruise thy Head. The Head i
the Seat of Life. A Serpent, whose Head is brui
sed and crushed, is destroy'd and kill'd. Now w
are not to look upon this Conflict as a single Duel
wherein CHRIST and *Satan* only are concern'd
But the Combat was about others: Whether Chris
should have a saved People, or the Devil should g
away with all Mankind. On the Success therefor
of this Battle depended our Salvation. It was bles
sed News for many and many Thousands, *Ou*
LORD has got the Day of our Grand Enemy. Satan
in these Words is consider'd as the Enemy of all
Mankind. And many are Conquerors thro' th
Conquest obtain'd by our Lord Jesus.

4. *Distinguishing Grace, in taking a chosen Seed*
out of the fallen Race. These are called *her Seed*
These Words [*her Seed*] do mean either *Jesus Christ*
the primary Seed of *Eve*; or *Believers*, who are
the Seed of Christ, and secondary Seed of the Wo-
man

an, being the Imitators of her Faith, As Dr. *rowſmith* interprets. O diſtinguiſhing Grace, that akes a Difference between a Seed and a Seed, hen they are All from one common Root!

5. *Enmity* fixed between theſe two Seeds. *I will t Enmity*, or *I do put* (as J. and Tr.) now at this ime. Satan heard it and felt it, and I believe the oman too. This Enmity is either good and ho- on the Part of Chriſt and his Seed; or ſinful d deviliſh on the Part of the Serpent and his Seed. s to the latter God is ſaid to put it, (1.) By *permit-g* and ſuffering it to be. Not by infuſing it, as a *atural*; or exhorting or perſwading to it, as a *oral* Cauſe. 'But not willing Sin, he willingly permits it. That is not done beſides his Will that is done contrary to his Will? *Aug.* (2.) By a *ovidential Ordering* thoſe Things that are the Occa-on of it. This refers to the Exerciſe and Acts of at Enmity. He lays thoſe Things before them, hich their Wickedneſs takes Occaſion at, unto eater Enmity. As, that there is ſuch a People, at they love God and follow his Ways, and are at nmity with Satan, and the like. *I do put Enmity.* hat if I ſhould ſay, it was ſpoken in Satan's hear-g on Purpoſe; before this Threatning it was *wy*, rather then *Enmity*, that the Devil had againſt lan. There was nothing done by our firſt Parents provoke Satan, in the leaſt, to be their Enemy. e was not ſo directly, but as he was an Enemy to od, and ſo to the Image of God; as a *Panther* ey ſay) is ſuch an Enemy to Man, that he will tear e Picture of a Man; ſo would the Devil rend and ar the Image of GOD in Man, in his Enmity a-ainſt God, *John* 8. 44. but does he hear that God eſigns to ſave Man, by a promis'd Seed, fal'n Man nd not fal'n Angels, and that One of this Race hould bruiſe his Head, and that God would put an

Enmity? This ſtirs all the Pride, Envy and Malice that is in him, and draws forth the moſt expreſs and explicite Hatred againſt Man, as well as againſt God. He will try to overturn all God's Deſigns of Mercy towards Man: And herein 'twas fulfill'd in the very uttering, *I do put Enmity.* Said and done (ſaith Satan) I refuſe not the Challenge. I have begun the Quarrel, and I will maintain it. *To thy own Coſt*, O Satan! For (3.) God directs and *orders the Whole of that Enmity to his own Glory*, and uſeth it which way he pleaſeth, to effect his own Deſigns of Grace and to bring about the Good of his People. So in their Crucifying the Lord Jeſus, which was the higheſt Effort of this Enmity on the Part of Satan and his Seed.

Farthermore, Enmity in the Woman promiſed to be put by God, *promiſeth Faith to her.* For Enmity to Satan includes Faith in Chriſt: And as was obſerved before, Satan heard and felt it; ſo I believe did the Woman, and under the very Promiſe, found the Efficacy of it, and found *that* Enmity againſt that baſe Lyar, Tempter and Murderer, that ſhe never could forgive him. O wonderful Grace to the *Mother of all Living*! to the firſt Tranſgreſſor and the Promiſe of Enmity to her Seed promiſed the like to them. Enmity in the Serpents Seed beſpeaks the woful Caſe of Man by the Fall. This Enmity always has, and always will diſcover itſelf. *Gal.* 4. 29. ſo contrary are their Natures, Principles and Ends that they cannot be reconciled.

6. The *Speaker*, *Occaſion*, and *Manner* of ſpeaking theſe Words, are all worthy of Conſideration; but thoſe Things muſt be left for your own Meditations.

This was the firſt breaking forth of Mercy upon fal'n Man; the firſt Revelation of that Redemption that is ſet before us in this Ordinance. Look back the

hen to the Fall of Man: Sin was the Occaſion f Redemption, though Grace was the Cauſe. Sin as the Cauſe of Chriſt's Suffering, and his Suffer- ngs the Cauſe of eternal Salvation. O curſed Sin! in was the Door to Miſery and Death. See Man turn'd out of Paradiſe. But here behold the Covering, God has provided to hide our Naked- eſs, *Gen.* 3. 21. the Righteouſneſs of him, who as our Sacrifice. Hear our GOD approach- ng to guilty trembling Man, in the cool of the Day! behold the early Dawn of Grace, and the Tree of Life reſtor'd in the Midſt of the Paradiſe f God!

GEN. IV. 4.

And the Lord had reſpect unto Abel, *and to his Offering.*

WE have but a ſhort Hiſtory of *Abel*. We are quickly brought from his Birth, *v.* 2. to his Death, *v.* 8. Rightly was his Name called *Vanity*, or that is the Signification of *Abel*. He was a godly Man, his Brother *Cain* a wicked Man. *Cain* was the Firſt-born: Sin is oldeſt, the Firſt-born of fall'n Corrupt Nature. It was not the *Matter* of the Of- fering, but the *Manner* wherein *Cain* failed. *Abel* (I think) was a Type of Chriſt.

1. In him the Seed of the Woman was exem- plify'd, *Gen.* 3. 15. Theſe two Seeds were already in the World in theſe two Brethren, tho' both one Man's Children, 1 *John* 3. 3—13. *Not as* Cain, *who was of that wicked One, and ſlew his Brother: And wherefore ſlew he him? Becauſe his own Works were evil and his Brother's righteous*; q. d. Don't you know what was ſaid from the Beginning, *I will put Enmi- ty*, &c? You ſee how ſoon it wrought. *Cain* was one

one of the Serpent's Seed, and ſo hated his Brother but *Abel* was a Type and an Earneſt of that great Seed of the Woman.

2 *Abel* brought an Offering, and that an acceptable one to the Lord, *Heb.* 11. 4. *By Faith* Abel *offered unto God a more excellent Sacrifice than* Cain. So did Jeſus Chriſt, even the Sacrifice of himſelf, *a Sacrifice and an Offering of a ſweet ſmelling Savour*, Epheſ. 5. 2. a bloody Sacrifice, and not barely an Offering.

3. *Abel* was a righteous Man, *Mat.* 23. 35. *righteous Abel.* So moſt eminently was Jeſus Chriſt, *Mat.* 27. 19. 1 *John* 2. 1. *Jeſus Chriſt the Righteous.* Whoſe Righteouſneſs juſtifies many, *Rom.* 5. 19.

4. *Abel* himſelf was ſacrific'd: and ſo was the Lord Jeſus Chriſt. God had taught our firſt Parents, by inſtituting of Sacrifices, that it muſt be by Death that Sin muſt be attoned for and Death removed: And here in the Death of *Abel*, the righteous Seed, he would teach them, it muſt be by *human* Blood, by the Death of the promis'd Seed. *Heb.* 12. 24. *Ye are come——to Jeſus——and to the Blood of Sprinkling, that ſpeaks better Things than* Abel. So it is in the *Greek*, viz. than ſacrific'd and ſlain *Abel*, whoſe Blood nevertheleſs in Type ſpake good Things. The Glory of the New-Teſtament is this, that we are come *to the Blood of Sprinkling*: This is the Glory of our Worſhip and Ordinances. Of old they had the Blood of Lambs, of Goats, of Rams, *&c.* but not this *Blood of Sprinkling.* O precious atoning, cleanſing, purifying Blood! O that we might by Faith this Evening *keep the Paſſover, and the Sprinkling of Blood*! in this Phraſe, he hath an Eye to *Exod.* 12. 6. or that famous Sprinkling of Blood, *Exod.* 24. 8. or ſome of the *Levitical* Cleanſings by Blood. How comes he then to turn it off to *Abel*? *The Blood of Sprinkling that ſpeaks better Things than* Abel, or *than the Blood of* Abel. Truly, I think, becauſe

ecauſe he ſaw *Abel*'s Murder, as violently ſlain by s Brother, a Type of the Crucifixion of our Lord ſus, who ſuffer'd a violent Death, and was mur-r'd by thoſe who were according to the Fleſh, s Brethren. And this truly was not only the moſt cient Inſtance of Shedding of Blood, but alſo lood of a more excellent Kind than all the legal crifices, being the Blood of a Righteous Perſon. ut (ſaith he) Chriſt is better than *Abel*, and his lood than *Abel*'s Blood, though a Type of him, and eaketh better Things.

5. God had Reſpect to *Abel* and to his Offering. ut O the high Regard he had to the Offering of s Son! to him and to his Sacrifice! let us come rth by Faith and take a View thereof. What ongue of Men or Angels can ſet forth that Re-ect, which the Father hath always had, and hath, the *Lamb ſlain from the Foundation of the World*, ore early than *Abel*'s Death. O ſweet and plea-nt Exerciſe of Faith! Here let me dwell, where od dwells. Here let my Soul delight itſelf where e Soul of God delights, and is well-pleaſed. Here t me reſt, and dwell in Love, where God reſteth his Love to ſinful Men. Thro' Chriſt he firſt ac-pteth the *Perſon*, then the *Offering*. *Eat thy Bread ith Joy, and drink thy Wine with a merry Heart, for od now accepteth thy Works*, Eccleſ. 9. 7. Try by aith to keep the Goſpel Paſſover, by Faith to eye e Sacrifice of Chriſt, and we ſhall have *Abel*'s ſfercy, to whom the Lord had Reſpect, and to his Offering. Bring but Chriſt with you in the Arms f Faith, and you cannot fail of Acceptance with e Father.

GEN. viii. 20, 21.

And Noah *builded an Altar unto the Lord,—— and offer'd Burnt-Offerings on the Altar. And the Lord ſmelled a ſweet Savour, &c.*

WHETHER the Place where *Noah* builde this Altar were the ſame Place where Ca and *Abel* offer'd about ſixteen hundred Years befor and where *Abraham* built an Altar about four hun dred and ten Years after, to offer his only Son *Isaac* as the *Jews* have a Tradition, is not material to de termine. I very much Queſtion both; but let u attend other Things, and ſee if we can read a cru cify'd Jeſus here. This, ſave that of *Abel*, is th moſt ancient expreſs Inſtance of offering Sacrifice And now ſurely there was Need if ever of a Sa crifice. The Wrath of God had been in a dreadfu Manner executed upon a ſinful World. Where i the firſt Promiſe? Where is the Seed of the Wo man? Is there no Mediator to ſpeak a Word fo ſinful Man? Is there no Phyſician, no Balm to hea his bleeding Wounds? No attoning Blood? Wi not God deſtroy a riſing World, as he has deſtroy the World that lately was? Theſe, and a Thouſan ſuch, might be the Arguings of the *Eight Perſons* tha were left of that amazing Deluge. Try *Noah*, an ſee. It may be the Lord will *ſmell an Offering*, a it is, 1 *Sam.* 26. 19. It may be he will ſwear tha *the Waters ſhall no more go over the Earth*, and tha he will be Wroth, in ſuch Sort, no more. Let u then conſider this whole Burnt-Offering in it's typi cal Relation to Chriſt.

1. The Occaſion was to attone and appeaſe a offended God, who had been provok'd with Sin and had juſt now deſtroy'd a ſinful World for thei Sins

ns. The Sacrifice of Jeſus Chriſt was to make onement on the Behalf of a preſerved Remnant, hen he was angry with the World, that they ight not periſh with the Ungodly, and that the orld might be preſerved for the ſake of his Elect, . 47. 6.—*to reſtore the preſerved of* Iſrael. And, O y Soul, art thou one of the Number, as it were, the *Eight*, out of many and many Millions, and th Chriſt atton'd angry Juſtice for thee? *Bleſs the ord, O my Soul, and all that is within me!*

2. It was a Blood-Offering, which *Noah* offer'd on an Altar (as I ſuppoſe) of Earth, *Exod.* 20. . a Burnt-Offering wholly offer'd up. CHRIST the Offerer, the Offering and Altar. He was (as may ſay) a whole Burnt-Offering, offer'd in Flames Wrath, on God's Part, and in Flames of ove, on his own, a clean and ſinleſs Sacrifice with- t Spot. He offer'd himſelf, his whole Soul and ody, without reſerve. He offer'd his precious lood: And *without Shedding of Blood* is no Peace, Pardon. The *Hebrew* Word for *Burnt-Offerings*, nſtantly uſed, ſignifies *Aſcenſions or Goings* up be- uſe of the Aſcenſion or going up of the Flame d Smoak from the Altar. O bleſſed Aſcenſion d going up of a ſweet Savour, of atoning Effica- from this Altar!

3. It was offer'd up to GOD. For ſo we read, e Altar was built unto *Jehovah*. So was Chriſt. e that undertook for Men, muſt know he had do with GOD. *Heb.* 2. 17. Chap. 5. 1. *In ings pertaining to God, to offer both Gifts and Sa- ifices for Sins.* Chap. 9. 14. Chriſt *offer'd him- lf to God.* And now if God will accept the Offer- g, 'tis all well. Hence was that Prayer for him, itable to the Old-Teſtament-Day, The *Lord re- ember all thy Offerings* and *turn thy Burnt-Sacrifice to ſhes*, Selah, *Pſa.* 20. 3. that is, *accept it*, which

was

was ſignify'd of old by Fire ſent down from He ven, to conſume the Sacrifice. *Lev.* 9. 24. Tho O bleſſed Jeſus! didſt prepare thy Heart to dra nigh to God, and venture up into the fiery Mou when no other durſt draw nigh. Thou didſt unde take to hold the Hands of angry Juſtice, or rath to receive the Blow, that it might not fall upon m guilty Head, *Jer.* 30. 21. *Iſa.* 27. 5.

4. The Iſſue was, *The Lord ſmelled a ſweet Savou* A Savour of Reſt, *Heb.* in which perhaps there ſome Alluſion to the Name of *Noah* which ſignifie *Reſt*. *The Seventy* have it Ὀσμὴν εὐωδίας whic Phraſe they alſo uſe in *Leviticus*, and the Apoſtl as it ſhould ſeem, from them, *Epheſ.* 5. 2. whic we render, *an Offering and a Sacriſice to God for ſweet ſmelling* Savour. There's no ſweeter Contem plation, no Exerciſe of Faith more pleaſing and de lightful, than on this Head; how our God ſmelle a ſweet Savour, a Smell of Fragrancy, that wa pleaſing to him: Or *Savour of Reſt*. So he ſays, *quo acquieſco*, in whom I reſt, *Mat.* 3. 17. and i *Zephaniah* 3. 17. *He will* reſt *in his Love*. But O th ſweet Perfume in the Noſtrils of God! for ſo th Expreſſion is *Deut.* 33. 10. *they ſhall put Incenſe thy Noſe*, Heb. or, as *Pagnine* renders, *to thy Noſtril* Spoken of *Levi* whoſe *Urim* and whoſe *Thummi* were to be transfer'd to his holy One, Jeſus Chri whom he ſo often tempted in the Wilderneſs, *v.* *Levi* as a Type of Chriſt, muſt offer Incenſe dail in the holy Place, and once a Year in the Holie of all, *and whole Burnt-Sacrifice upon* his *Altar*. B O the Divine Perfume from the Altar, Chri when he made his Soul an Offering for Sin! woul I could ſet it forth unto you! but 'tis no Way taken in as by Faith: Faith can take it in, if G will ſhow it you; and you alſo will ſmell a ſwe Savour. And unleſs we do ſo, we know not th Meaning of it.

Mor

Moreover, God Promiſes not to drown the World
in, and makes gracious Promiſes; and bleſſes *No-*
and makes a Covenant, the Type of the Cove-
t of Grace, as a Covenant of Promiſe, *Iſa.* 54. 9,
and ſets the Rainbow in the Cloud as a Token
it. Hence the *Rainbow is round about the Throne*,
v. 4. 3. to teach us that all the Goings forth of
d towards his People are in a Covenant Way.
what will not God do in a Way of Mercy?
will forget his Wrath, and lay aſide his Anger,
en he ſmells a ſweet Savour from a ſacrific'd Je-
Now then behold him mild and merciful, ap-
ſed and well pleaſed, in his dear Son.

GEN. XXII.

Abraham *offering up his Son* Iſaac.

ET us look back to the Time when, to the
Place where, our Father *Abraham* offer'd up
Son *Iſaac* at the Command of GOD. *Iſaac*
s the Son of the Promiſe, born by Vertue of the
omiſe, at a Time, and in a Way, beyond the
rce of Nature. He ſtood then as a lively Type
Figure of our Lord Jeſus.

Something more than two thouſand Years from
Creation, in the Mid-way between the Begin-
g of Time, and the Coming of Chriſt in the
ſh, God would give a Specimen of that great
ve, that gave Chriſt to die for us; of that ready
edience of our Lord Jeſus to be made a Sacri-
; and a lively Figure of that Sacrifice, which
s to be offer'd up. He would teach the ancient
hers, that Redemption muſt be not only by
od, but by the Blood of the Son of Promiſe,
t he muſt be the Sacrifice. Now here ſee,

1. On

1. On the Part of *Abraham*. (1.) A lively Fai
Heb. 11. 17, 18, 19. *by Faith* Abraham *when he w*
tryed offer'd up Iſaac, &c. it is not eaſy to expre
what Actings of Faith here were, looking thro' th
dark Cloud, and eying the Power, Goodneſs an
Faithfulneſs of God. *Strong in Faith*, Rom. 4. 2
O let us ſeek to be Children of *Abraham's* Faith
(2.) Prevailing *Love*. It was Love to God ove
coming his natural Affection to his only Son, *Gen.* 2
12. *now I know thou* feareſt *God*. *Fear* in the Old
Teſtament is *Love* in the New, *Pſal.* 31. 19. *O h*
great is thy Goodneſs which thou haſt laid up for th
that Fear *thee*! in the New-Teſtament 'tis conſtan
ly *thoſe that love thee*, 1 *Cor.* 2. 9. *James* 1. 12. b
which *Pſal.* 130. 4. may be expounded. Such Lo
and ſuch Fear are conſiſtent and concomitant. (3
Ready and chearful *Obedience*, with great Self-deni
al, *Gen.* 22. 1, 2, 3. here was a Trial now, *offer up t*
Son, thine only Son Iſaac *for a Burnt-Offering*. H
makes all ready, goes to the appointed Place, an
there goes about that great and difficult Wor
What manner of Obedience was here? Th
Works wrought with his Faith, and were the gen
ine Fruit of it, *James* 2. 21, 22. ſuch Faith, an
ſuch Love, and ſuch Obedience the Fruit of bot
become our Approach to the Lord's Table.

2. On the part of *Iſaac*. He goes with his Fa
ther to the Place. *Here's the Fire and here's the Woo*
But where's the Lamb (ſaith he) *for a Burnt-Offering*
O tender and affecting Words! *Iſaac* did not know
but Chriſt well knew what was deſign'd concerni
him. Again, when they came to the Place. *Iſa*
ſubmits to be the Sacrifice, yields himſelf to his Fa
ther for that Purpoſe, who no doubt inſtructed hi
in the Will and Command of God; and he ſubmit
Nothing to the contrary appears. He was old e
nough to have made Reſiſtance. He carry'd th
Woo

ood for the Offering, *v.* 6. But God ſo diſpos'd Spirit, that he might be a fit Type of our Lord ſus.

3. On the Part of GOD. Here was (1.) his Com- nd. All was done at his Order, and according ereto, as to Time and Place and every Thing. So ſus Chriſt was *deliver'd by the determinate Counſel d Fore-knowledge of God, Acts* 2. 23. (2.) His Prohi- ion, as to the intended Execution, v. 11, 12. *y not thy Hand upon the Lad.* O how ſeaſonable! *the Mount of the Lord it ſhall be ſeen.* (3.) his Sub- tution of a Ram into *Iſaac's* Room. According v. 8. *God will provide himſelf a Lamb,* &c. Thus d accepted a *Subſtitute* in the Room of poor Sin- rs, the holy Lamb of God, when the Knife of ſtice was ſtretched forth againſt the Guilty Sin- r; but no Subſtitute was accepted in Chriſt's ad; no Prohibition of *his* Death; bleſſed be God! e did not die by Proxy, nor offer the *Blood of o- rs, but his own Blood.* (4.) His Approbation here- v. 12, 16--18. God declares his Acceptation, d how highly he was pleas'd with this Obedience *Abraham. Now I know that thou feareſt God.* Knowledge is ſometimes taken for Approbation. *d.* I approve this Fact as a Teſtimony of thy ear of me, ſince thy Affection to thy *Iſaac* is ex- inguiſhed by the more powerful Flame of Affecti- n to my Will and Command; I now accept thee nd count thee a meet ſubject of my choiceſt Be- efits.' *Charnock.* (5.) The Inſtruction he intend- hereby. 'Tis true, It was for *Trial.* God would ve *Abraham,* and call him forth to be a great ample to future Generations: But it was alſo for eat and eminent Inſtruction in the Glorious Work Redemption. And this I think was a higher d than the former.

Here

Here we may read in Type the great love of G in giving his Son, his only Son, the Son of his Lo Do we not by this know that he loves poor Sinne There muſt be Human Blood, and he would pr vide a Body for his Son.

Here we read the great willingneſs of Chriſt, t holy Lamb of God, to be a Propitiatory Sacrifi ſaying, *Lo, I come.* No reſiſting or ſtruggling, wh he was bound, *Mark* 15. 8. *Acts.* 8. 32.

Here we ſee him bearing his Croſs, as *Iſaac* d the Wood (*John.* 19. 17.) and bound on the Alt And for the Place, it was Mount *Moriah,* where ſo our Lord was crucifi'd. It is very probable was that Part of *Moriah,* which was after called C *vary. Moriah* was of ſome extent, *Gen.* 22. 2. *Land of* Moriah, *on one of the Mountains,* near the Place where the Temple was after built, 2 *Chr* 3. 1. God ſhewed *Abraham* the Place, preciſely t the Place. *q. d.* Here muſt the great Son of Pr miſe one Day die; here muſt the great Sacrifice o Day be offer'd up. Here ſee it done in Type, he ſee it done by Faith. *John.* 8. 56.

Here we may read the Father himſelf ſtretchi forth the Sacrificing Knife againſt his Son. N did he hold his Hand. *Herein is Love,* that G gave his Son to be *the Propitiation* for our Sins. A now is any of them as a right Hand or a rig Eye? Let us conſent to have them cut off or pluc ed out. Let us learn of *Abraham* to offer all tha dear to us. Let them be crucifi'd. Shall our dea eſt Lord die? And ſhall our Sins live? God forbi

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Gen. xxvii. 15, 27, 28, 29.

WHEN *Jacob* went to obtain his Father's Bleſſing he comes in *goodly Raiment,* a borrow'd Robe his elder Brothers, deſirable Raiment, that was read

the Purpoſe, Raiment of a goodly and pleaſing ell. O here let us receive Inſtruction how to e to our Father for a Bleſſing, how to come to Table. The Garment we muſt come in is *Ano-*'s, is ready prepar'd, and is at Hand, if Faith is o put it on. It is our elder Brother's. 'Tis cious and coſtly, 'tis Ornamental, 'tis infinitely ſing to our God and fragrant in his Noſtrils. *broſe*, as I have ſomewhere read, makes uſe of Text to ſet forth *imputed Righteouſneſs*. And if ſhall think it too harſh an Interpretation, yet let n own it may fitly be uſed by way of Alluſion, lluſtrate that glorious Doctrine by.

Jacob had alſo prepar'd two Kids of the Goats, h as were wont to be offer'd in Sacrifice. Theſe brings to his Father. It was ſavoury Meat, ſuch he loved. It is very probably in Freedom and endſhip, *Jacob* did alſo eat with his Father.

Let us come to a ſlain Jeſus, and by him to the her. O what ſavoury Meat is here! what Food Faith! Such a Repaſt we have at the Lord's Ta-. Thus when the Prodigal returned, the Father d, *Let us eat and be merry*, Luke 15. 23. In token Friendſhip and a Covenant of Peace. Divine ice fed on Chriſt, took its fill, and was infinite-delighted with this *Food of the Offering*. So the preſſion is, *Lev.* 3. 11. *It is the food of the Offering.* d 'tis ſtrangely Emphatical, and repeated, *v.* 16. *is the Food of the Offering made by Fire for a ſweet vour.* And he is not ſpeaking of any thing that e Prieſt ſhould eat, or the People; but of the dneys and the Fat, *&c.* which was to be burnt on the Altar. This is the Food of the Offering, my God! let me ſit down and feed with thee on y Dying Son.

Jacob coming thus, his Father will have him ap-oach, come near and kiſs him. He ſpeaks with Paternal

Paternal Love, *my Son*; and particularly commen *the ſmell of his Raiment*, which is (ſaith he) *as the ſm of a Field which the Lord hath Bleſſed.* Thus wh we come for our Father's Bleſſing, and come by a to a Dying Jeſus, and come in his Raiment, I mea his Righteouſneſs; our God will make us come ne him, admit us into near Communion, and will e brace us. So the Father of the returning Prodi *fell on his Neck and kiſſed him.* Luke. 15. 20. Je alſo has his Kiſſes for his Favourites, and O ho ſweet they are! *Cant.* 1. 2. And tho' we have n thing of our own but Rags, and ſtinking filthy Ga ments, yet our Father will praiſe his Son's Rob and ſmell a ſweet Perfume.

The Bleſſing we ſhall receive is the higheſt goo the choiceſt Benefits, ſhadow'd forth by *the Dew Heaven*, the Dew of divine Grace and Favour. T Bleſſings of Temporals are alſo in Covenant. *things are ours*, for we have him who is *Heir of a* and let God's Enemies enjoy the *Poſſeſſion* his Tim we grudge it not. They have need enough to ha what they have: It is their Portion. Poor *Eſa* Thou got'ſt but half a Bleſſing, for *Jacob* was befo thee. Dominion over the wicked alſo belongs t this Bleſſing, which the Saints ſhall have in t *Morning of the Reſurrection.* And there's a Curſe a all that Curſe, and a Bleſſing on all that Bleſs God People, tho' unworthy of the leaſt of his Favour Thus will our God and Father own, embrace an delight in us here, and entitle us to the Everlaſtin Inheritance hereafter.

Gen. xxviii. 16. God's Houſe.

nd Jacob *awaked out of his Sleep, and he , ſurely the Lord is in this Place, and I w it not.* v. 17. *And he was afraid and , how dreadful is this Place! this is none r but the Houſe of God, and this is the Gate Heaven.*

VE again come into the Houſe of God, and ſit at our Father's Table. It is the Privilege Children ſo to do. But Oh! How great a Privi-! How undeſerv'd! Nothing is ſo ſweet as to ourſelves Children, in the right of our elder ther drawing nigh to our God. Shall we not be hoſe that dream, or as *Jacob* awaking out of ſleep, ſay, *This is the Gate of Heaven?* From hence h, let it be called Beth-el.

bleſſed Night *Jacob* had, almoſt as ever Man *in this World*, I would ſay, but that there's no ht in the other, in the upper World. How fortable was that Morning whoſe ſpreading ms found his Soul ſo refreſh'd with the Enjoy-ts of the Night, and ſtill with God! ſcarce did know who had been with him, where he had n, or what to call the Place, in the joyful Sur-e. He recover'd himſelf a little, and then he w, *the Lord was in this Place.* He left a ſweet grancy *on the Handles of the Lock. Song.* 5. 5. E-ſo my Beloved, *put in thy Hand*, and not only e ſome Token thou haſt been there, but open Door and come in, and dwell there for Ever. coveries of God leave thoſe Impreſſions behind, ich diſcover whence they are.

Twas another kind of Night our Lord once ex-ienc'd; the blackeſt, darkeſt and dolefulleſt Night

Night that ever the Creation knew. Can we th
there was Joy in Heaven among the Angels in
a Night, when the glorious Sun of Righteou
ſuffer'd ſuch an Eclipſe? And yet, O my de
Lord! unleſs thou hadſt known the Dolours of
Night, and of the following Day (if that were
when Darkneſs was over the whole Land for t
Hours) my Soul had known the Horrours of E
laſting Darkneſs, of eternal Night. Yet when
had paſſed over the Brook, *he lift up his Hea
high.*

The Myſtery of the *Incarnation*, and bleſſed I
of it, were repreſented here to *Jacob*. The He
of Chriſt's Perſon reaching to Heaven, his Ab
ment and Condeſcention in ſtooping to this E
were ſet before him; alſo the joining Heaven
Earth, the bleſſed Reconciliation between G
and MAN by Chriſt incarnate. That ſweet C
merce and Communion that is eſtabliſhed bet
us, by *God in the Fleſh*. Angels and Men, God
Men can now converſe together, *John* 1. 51.
Angels of God aſcending and deſcending familiarl
the Son of Man. This is the *Ladder* Jacob
The Aſcent of Prayers to God, the Deſcen
Bleſſings from God, are by this Ladder. Let u
ſcend thereon ſome Steps Heaven-ward this
ning.

The ſame Myſtery is to be repreſented at
Time to the view of Faith. If we can behol
we ſhall ſay, *This is the Houſe of* GOD, *th
the Gate of Heaven*. Could we go to *Beth-el* w
Jacob was, we might not ſee what *Jacob* ſaw:
then what would it avail us? But here *We ſee
a Glaſs the Glory of the Lord; and O that we m
changed into the ſame Image, from Glory to Glor
by the Spirit of the Lord!*

G

GEN. xxxvii, xxxix, xl Chapters.

Jesus Christ is our spiritual Joseph.

HE had many Enemies, and those his own Brethren, and those of his own Nation, as *ph* had. *Joseph's* Brethren hated him. *The Archers y grieved him and shot at him.* So it was with s Christ, *John* 1. 11. and *Chap.* 7. 5.

. He was betray'd and sold, and his Death con- d, by his Brethren according to the Flesh, as *ph* was. Our Lord was sold by One of his Di- es for thirty Pieces of Silver. The Price (saith *a goodly Price that I was prized at of them,* Zech. 12, 13.

. It was for our Ransom that he was sold. It to redeem us to God. O blessed Design, and ed Effect of his Death! so *Joseph* was sold for Good of his very Brethren who sold him, and reserve them and theirs alive, though they did know it, much less intend it.

. *Joseph* was first in a suffering State, and cast Prison, and then advanced. He was first cast Prison and then exalted to great Honour. Our d Jesus Christ passed thro' Sufferings, and the on of the Grave, to his Exaltation and Glory, e 24. 26. *Ought not Christ to have suffer'd these gs, and to enter into his Glory?* 1 Pet. 1. 11. *The erings of Christ, and the Glory that should follow.*

. *Joseph* being advanced was the Lord-Treasu- of all the Provisions and Stores of Corn in *E-* . To him they must go for Supply, *Gen.* 41. *go to* Joseph. Herein he was an eminent Type he Lord Jesus. He is the Lord Treasurer of Grace. And he is so, as exalted, as advanced he Father's Right-Hand, *Col.* 1. 19. *It pleased the er that in him should all fullness dwell.* Go to Je-

ſus, Soul. In him is all our Supply of Soul-Food and ſpiritual Proviſion. Thus as *Joſeph* was victorious over all Difficulties, and *his Bow abode in Strength*, Gen. 49. 23, 24. ſo it was with Chriſt who overcame and *ſat down with the Father in his Throne.*

6. His Brethren were made to ſay, *we are verily guilty concerning our Brother*, Gen. 42. 21. ſo ſome of the Crucifiers of our Lord Jeſus were made to cry out, *what ſhall we do?* Acts 2. 'Twas well for them that ever they had a Senſe of it. O Grace! wonderful Grace to the greateſt and vileſt of Sinners! Who after this would ever deſpair of Mercy?

7. *Joſeph*, after much ſtrange and harſh Carriage very ſweetly and affectionately made himſelf known to his Brethren, ſaying, *I am Joſeph.* Our Lord Jeſus ſometimes ſeems to carry it ſtrange to his choſen and ranſom'd Ones. He ſpeaks roughly to them as to that Woman of *Canaan*, Mat. 15. 21--28. He would humble them, bring them to his Foot, make them cry earneſtly, exerciſe their Faith and Patience and put a Price upon his own Favours to them. He makes them ſorry for a Time, that their Repentance might be true, and their Joy the greater, 2 *Cor.* 7. 8--10. How ſweet at laſt are the Diſcoveries of his Love! He lets them know, that though they had wounded and grieved him, and their Sins pierced him, yet 'twas ſo ordain'd by God and deſigned for eternal Good to them.

O let us view our Lord Jeſus at his Table, as he who was ſold for us, betray'd unto Death, but not without his own Knowledge and Conſent, but in the Greatneſs of his Love and Grace to us-ward!

And let us view him in all his glorious Riches, in his high Advancement, and glorious Fulneſs of ſpiritual Proviſion. O let us go to our *Joſeph*, for we ſhall have the richeſt Supplies.

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And let us ſee him diſcovering and making himſelf known to us in this Feaſt that he hath made for his Brethren. Here it is he diſcovers himſelf, and is *known* of his *in breaking of Bread*, Luke 24. 35. let us hear him ſaying, as once he ſaid to *Paul*, *I am Jeſus.*

EXOD. xii.

Chriſt our Paſſover.

THE LORD Jeſus Chriſt himſelf is the Chriſtian Paſſover. He was intended and ſignify'd by the Paſſover of old, and is therefore the great Truth thereof, 1 *Cor.* 5. 7. *for even Chriſt our Paſſover is ſacrificed for us.* He is ſo ſubſtantially. Yet in a lower Senſe and by way of Repreſentation the Lord's Supper is our Paſſover. In the Nature of an Ordinance this is ſo; that is, it comes in the room of the Paſſover of old, and has thoſe Uſes and Ends to us, with Advantage, which *that* had to them, though *that* were not properly a Type of *this.* It was at the very Time of the Paſſover when this Ordinance was inſtituted, and not till the laſt Paſſover was celebrated that ever was, or could of right be kept. Now,

1. The Paſſover was an Ordinance of *Commemoration.* It was to commemorate their Deliverance and Coming out of *Egypt.* Their Bondage-State in *Egypt* was a Figure of the natural Condition of poor Sinners, their Bondage to Sin and Satan. *Iſrael's* Bondage was very great, that their Deliverance might be the greater. But O how great is our ſpiritual Bondage, and how miſerable and deplorable our Condition by Means thereof! yet here is a Difference, they were ſenſible of it, but poor Sinners are unſenſible, and do not *Sigh by Reaſon of the Bondage*, and cry *for Anguiſh of Spirit*, as they did.

Now in their Deliverance,

(1.) There was a Revelation of God in Christ, and consequently (in some darker Manner) of the Divine Persons, *Exod.* 3. 6. *The God of* Abraham, *and the God of* Isaac, *and the God of* Jacob. It was Jesus Christ that appear'd to *Moses* in the burning Bush, *Acts* 7. 30. *An Angel of the Lord appear'd to him in a Flame of Fire in a Bush.* Now what Angel was he, who could or dare say, *I am the God of* Abraham, *&c.* unless the Angel of God's Presence, the Lord Jesus Christ? Besides, this is the Name reveal'd to *Moses, I am that I am,* Exod. 3. 14. And doth not Christ tell us his Name is I AM? *John* 8. 58.

(2.) There was a Revelation of the glorious *Perfections* of GOD. *Of his Wisdom.* He was not at a Loss for Ways to bring it about. And how did he still take the Wise in their own Craftiness? *Of his Power,* Rom. 9. 17.—*I raised thee up, that I might shew my Power in thee,* &c. Therefore 'tis said to be with an out-stretched Arm and a High-hand. All the Miracles done in the Wilderness and at the Red-Sea were Proofs of an Almighty Power. *Of his Covenant Faithfulness.* It was in Pursuance of his Covenant made four hundred and thirty Years before to *Abraham,* Gal. 3. 17. This Account is given of it, *Exod.* 2. 24. *God heard their Groaning and God remember'd his Covenant with* Abraham, *with* Isaac *and with* Jacob, What though *Abraham* be dead long ago, and though *Israel* may have almost forgot the Covenant, or forgot to plead it, or are willing to stay in *Egypt,* yet (saith God) *I remember,* &c. There could be no higher Discovery of God's Covenant Faithfulness than *this,* except *that* of which it was a Type. Just thus, it is by Virtue of a Covenant made, long before we believe, with Jesus Christ concerning us, that we are freed and de-

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ver'd from ſpiritual Bondage: And not for any ing done by us before or at the Time. God re-embers his Covenant with Chriſt, and takes us om the Devil's Snare. Again, *Of his Goodneſs and race.* Diſtinguiſhing Grace, electing Grace. O ow did he diſtinguiſh between the *Iſraelites* and *E-ptians. He put Redemption between them,* as 'tis in e Margin, *Exod.* 8. 23. Juſt thus alſo are the Re-eemed of the Lord a diſtinguiſhed People, a cho-n People. Spiritual Redemption is of ſuch a Peo-le. A Favour not ſhown to others, but ſhown to very one to whom the Covenant and Promiſe was ade in Chriſt Jeſus. Laſtly, *Of his Juſtice.* There as an awful Diſplay of his Juſtice againſt his Ene-ies when he ſaved his peculiar People.

But O the Wiſdom, the Power, the mighty Hand, e out-ſtretched Arm, the Truth, the Goodneſs and wful Juſtice of God in our Deliverance and Re-emption by Jeſus Chriſt! *Great is his Faithfulneſs!* The Paſſover was in Commemoration of that De-verance, *Exod.* 12. 14. The Lord's Supper is an rdinance to commemorate our Spiritual Redempti-n as 'twas wrought by Jeſus Chriſt, and our Per-nal Freedom by converting, calling Grace, when e are call'd into the glorious Liberty of the Sons of od.

2. The Paſſover was an Ordinance of *Præfiguration.* præfigured the Lord Jeſus Chriſt a Spiritual Re-eemer. And being a Remembrance of temporal edemption, it was the more apt to be a Type of piritual.

(1) The matter of the Ordinance was a Lamb, n Innocent and harmleſs Creature. With an Eye this, Chriſt is called the Lamb of God, *John* 1. 9. *Behold the Lamb of God.* 1 *Pet.* 1. 19. *a Lamb without Spot.*

(2) This Lamb must be without blemish, *Exod.* 12. 5. else it were not a fit Type of Christ. He was without the least Blemish or Spot of Sin. *Heb.* 7. 25. *Holy, harmless, undefiled, separate from Sinners.*

(3) This Lamb must be taken up some Days before, and soon after slain. It must be taken up the tenth Day, and killed on the Evening of the fourteenth; so was our LORD taken up and apprehended by divine Justice beforehand, and afterwards crucify'd by the Hands of sinful Men. Or thus, he was devoted and sanctify'd by Baptism at about thirty Years of Age, *Luke* 3. 23. and put to death on the thirty-fourth. Thus Mr. *Mather* on the Types, 2d *Edit. p.* 419. 'Christ entered into his Publick Ministry (saith he) the thirtieth Year of his Life, 'which is the Tenth thrice told, and suffer'd not 'till the four and thirtieth.' Had he not been slain the Lamb had profited us nothing. He was a slain Lamb. To him the Beasts and Elders sing that Song, *Thou art worthy for thou wast Slain,* Rev. 5. 9. And he it is who is *in the midst of the Throne as it had been slain, v.* 6.

(4) The Lamb must be Roasted. This must be the way of Preparation and not any other. To signify no doubt the Fire of God's Anger, and heat of his Wrath, which Christ endured for us. The Wrath of God is oft compar'd to Fire, see *Jer.* 4. 4. and this Christ sustained.

(5) The Lamb must be Eaten, and that with bitter Herbs, and the whole of it Eaten. Of these things I cannot speak particularly, only in a Word Christ will profit nothing if he is not *Eaten.* When *His Flesh is Meat indeed,* there must be an Eating of his Flesh and drinking his Blood, or we have no Life in us, *John* 6. 53— 58. And why *with bitter Herbs?* Perhaps to teach Self-denial and Repentance. There must be sorrow and grief for Sin, working with Faith

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nd why *the Whole* therefore? *Exod.* 12. 9, 10. rely to teach that we muſt have a whole Chriſt, en in all he is and has, and in all his Offices. Chriſt d his Croſs. Nor would a true Believer have any ing leſs.

(6) Every Houſehold a Lamb. To ſignify perps that the Grace of the Goſpel ſhould go very much Houſeholds, which we find in the New-Teſtaent. *Thou ſhalt be ſaved and thy Houſe*, Acts 16. 31. ot *thy Seed*, ſo largely as it was with *Abraham*, till becomes a Nation, but *thy Houſe*. And to ſignify at Chriſt would have every one to have a Portion, d every one enough, and every one of his to be l'd with Goſpel-Proviſion.

3. The Paſſover was at firſt Inſtitution an Ordiince for *Protection* and *Preſervation*. How was that? hy! They muſt take the Blood of the Paſchal-Lamb d ſprinkle upon the Door-poſts, *&c. v.* 7. to ſignify th the ſhedding and the ſprinkling of Blood, even e Blood of Jeſus, *Heb.* 9. 22. Our Hearts and Conciences muſt be ſprinkled with the Blood of Chriſt, *Pet.* 1. 2. which is therefore call'd *the Blood of rinkling*, Heb. 12. 24. Elſe our Conſciences can't pure and clean, unleſs thus ſprinkled, and ſo not fe. This Blood is our ſafety. Nor can any peh where it is. O get under the Protection of this ecious Blood. There the deſtroying Angel has no ommiſſion as a Meſſenger of Death. It was therere called the *Paſſover*, becauſe of the deſtroying Anel *paſſing over* their Houſes, *v.* 13, 23, 27. The *Iſelites* in after Paſſovers might *remember* this Protetion, tho' 'twas only in this firſt Celebration it had is particular uſe.

Now when Chriſt is call'd our Paſſover, it means the Paſchal Lamb was *Metonymically* ſo called. hriſt is the true Paſchal Lamb, or the Truth ſigni'd thereby. Or, when the Paſſover was an Ordinance

of Præfiguration, Chriſt and his Sacrifice, Chriſt a his Sufferings, Chriſt as the Food of Faith, was pr figur'd thereby. And as 'twas an Ordinance for Pr tection; ſo is Jeſus Chriſt. *Be thou,* bleſſed LOR *my ſtrong Rock, whereto I may continually reſort.*

The Lord's Supper is an Ordinance of *Repreſent tion,* ſetting before us thoſe things which the Paſſ ver typed out, thoſe good things already come. L us view thoſe things under the Symbols of Bread a Wine, which they had under the Type of a Roaſte Lamb, in the Eating whereof they alſo made uſe Wine.

APPENDIX.

THIS laſt hint may ſerve to explain what read in *Luke* 22. 17–20. where ſome m think the Story ſomewhat confuſed: for he ſpea of the Cup before breaking the Bread and then aga after Supper. The former was the Paſſover Cu *Ainſworth* out of *Maimony* gives a large Relation the Manner of celebrating the Paſſover, on *Exod.* 1 'Together with the Paſchal Lamb (ſaith he) the 'uſed to drink Wine; for it was a Feaſt of t 'LORD, and a Sacrifice, and therefore to be cel 'brated with Joy, and with Wine, *Deut.* 16. 1 12. *Numb.* 15. 5. They ſay, every one, both 'Men and Woman, is bound to drink that Nig 'four Cups of Wine without fail: and tho' he 'poor—he muſt not drink leſs than thoſe four Cup 'He bleſſeth God for every of theſe Cups ſeverall 'and for the fourth Cup he accompliſheth the Prai 'and bleſſeth for it the Bleſſing of the Song, whic 'is *All thy Works praiſe thee, O Lord, &c.* Pſal. 14 10. and bleſſeth God that created the Fruit of th 'Vine, and taſteth Nothing at all after it all the Nigh 'except Water. See more in *Ainſworth.* Le

Let me conclude with this Inference .Is Chriſt our ue Paſſover? What have we to do with that Jewiſh eaſt, or the Time of it, now call'd *Eaſter*? *Eaſter* or *Aeſter* was the *Saxon* Goddeſs which they Sacrific'd unto in the Month of *April*, whom the *Britains* worſhipped by the Name of *Adraſte*, the ſame with the Phenician *Aſtarte* and the Sidonian *Aſhtoreth*, 1 *Kings* 11. 5. *Aſhtoreth the Goddeſs of the Zidonians. Gale's Court of the Gentiles*, P. 1. l. 1. c. 12. 85. l. 2. c 2. Here is Antiquity truely, but a vebad Original. *Aſhtoreth* or *Aſhtaroth* by leaving t the Termination becomes *Aſhtar*. And how eay does that become *Eaſter*? As to that in *Acts* 12. *intending after* Eaſter *to bring him forth*, &c. It is t in the Greek μετὰ τὸ πασχα *After the Paſſover*. And might as well have been render'd *Eaſter*, through e New Teſtament as here. The dreadful Diſſenn that happen'd in the Church ſo early as in the cond Century about the time of celebrating *Eaſter*, s doubtleſs a juſt Rebuke upon them all for their daizing in this Point. *Victor*, Biſhop of *Rome*, exmmunicated the Eaſtern Churches, for keeping *ſter* at the ſame time the *Jews* did; whereas the *mans*, in Remembrance of Chriſt's Reſurrection, d obſerve the firſt Sunday after the full Moon of *arch*. This was about the Year 198. *Euſeb. l.* 5. 25, 26. There is an excellent and large Teſtimoof *Socrates Scholaſticus*, l. 5. c. 22. againſt the Obrvation of this Feaſt. There would have been no ntention about Obſerving the *Jewiſh* Feaſt of ſſover, had they ſeen in clear Goſpel-Light that ſus Chriſt is our Paſſover.

EXOD. XXIV.

The Glory of the God of Israel.

THE God of Glory appear'd to *Moses*, *Aaron*, *Nadab* and *Abihu*, with Seventy of the Elders of *Israel*. He appear'd in Glory, yet not as an *absolute* God, but as the God of *Israel*, *v.* 10. *And they saw the God of Israel, and there were under his Feet as it were a pavement Work of a Sapphire-Stone, and as it were the Body of Heaven in its Clearness. v.* 16. *And the Glory of the Lord abode upon Mount* Sinai.— *v.* 17. *And the sight of the Glory of the Lord was like devouring Fire on the Top of the Mount.* If ever any thing were Great, Majestick and Surprizing, 'tis what we have in these Verses. It was (I conceive with Mr. *Pool* in his Annotations) an Appearance of *Christ*, the Man Christ, as an Essay and Pledge of his future Incarnation, not in Meanness and Abasement, but having his Robes of Glory on, clothed with Honour and Majesty, covered with Light as with a Garment. Lo! This is the GOD of *Israel*, *the Angel that spake to him* [to *Moses*] *in the Mount* Sinai. *Thy Throne, O God,* O eternal Son of God! *is for ever and ever.* What a blessed sight will it be for glorify'd Eyes to behold a glorify'd Redeemer!

Here observe, 1. *The time of this Appearance.* It was the time of dedicating the first Covenant or Testament, and of very solemn Sacrifices in order thereto. Read *v.* 1. to the 8th *inclusive*: Which the Apostle quotes, *Heb.* 9. 18, 19, 20, 21, 22. where he concludes, *Almost all things are by the Law purged with Blood; and without shedding of Blood there is no Remission.* And which the Prophet seems to have an Eye upon, *Zech.* 9. 11. when he saith, *By the Blood of thy Covenant, &c.* In that first Testament there was the *Covenant*

and

d the *Blood* of it; ſo there is in the New. But, ay, Don't think that firſt Covenant was a Cove- nt of *Works*. You can have no right Thoughts of ſe things if you take it ſo. It matters not much ether you call it, *The Old Teſtament*, or a *Typical venant of Grace*, or the *former Edition of the Covenant Grace*, or a *Church Covenant* between God and *Iſrael*, an *Adminiſtration of the Covenant of Grace* in order a Church State and Relation; or ſuch like. But conceive of it as a Covenant of Works is groſs and ſurd, and confounds the whole Syſtem of the Old eſtament.

2. The *Mildneſs and Grace* of this Appearance. r this Covenant and the Blood of it were Typical the New Teſtament and the Blood of it. *Heb.* 9. . 16, 17, 18. *Whereupon, neither the firſt Teſtament s dedicated without Blood*; *q. d.* Seeing *this* was a ype of *that*, it was meet it ſhould not. *Exod.* 24. . *And upon the Nobles of the Children of Iſrael he laid his Hand: Alſo they ſaw God, and did eat and drink*: ney ſaw him, as the God of *Iſrael*, appearing in race and Favour to a very ſinful People. Here s Majeſty and yet *Mercy*, Glory and yet *Grace*: e keeps his awful Diſtance, and yet lets them come ar. When he appears as a Conſuming Fire, yet is *Iſrael*'s God. Juſtice is reconcilable, yea, re- nciled with Mercy. To this Text the Apoſtle has eſpect, *Heb.* 12. 29. *For our God is a conſuming Fire.* e don't ſay, an *abſolute God* or *God out of Chriſt*, tho' at is true indeed: But he ſaith, *our God*, or as 'tis the Text, *The God of Iſrael*. It comes in as an Ar- ment with Believers, that they ſhould have Grace, ſerve God acceptably, with Reverence and Godly ear; as *Moſes* and *Aaron* would worſhip *Iſrael*'s od, when they were under his Eye and ſaw his lory. Yea, our God, even *Jeſus Chriſt*, is a con- ming Fire, (1) In reſpect of Majeſty, Brightneſs and

Glory

Glory. For such was this Representation here. In respect of Justice. When he comes as the great eternal Judge, so Christless Sinners will find him. But the Representation here was mild and merciful tho' Majestick and Glorious. O how Gracious he, in the Day of his Grace and Mercy! But *kiss the Son lest he be angry*, &c. By this also may the Prophet (*Isa.* 33. 14, 15.) be expounded: *Who among us shall dwell with the devouring Fire?---With everlasting Burnings?* With that God who is as a consuming Fire? Not Hypocrites and Christless ones. they cannot bear the Presence of his Glory and Majesty, how can they bear the Presence of his Holiness and Justice? The Answer follows, *he that walketh righteously, and speaketh uprightly.* To these all this Glory shall be familiar, and they shall be able to endure his Presence. O thou God of *Israel*, when thou wilt shew me thy Glory, as cloath'd with Majesty, let me see thee cloath'd with *Mercy*. If I behold thee as a consuming Fire, let me see *Justice* also mine, and I will not fear to draw near unto thee, *Deut.* 4. 20 and 24.

The Appearances of God of old were *visible*. That Dispensation was more carnal. We are ready to wish for such Appearances of God again; it is because we are carnal. If we have an Eye of Faith to see the God of *Israel* withal, we need not such Appearances, till Jesus comes in the Clouds of Heaven.

Behold the Blood of the Covenant, which the Lord hath made with you; so spake *Moses* on that solemn Day, when *he took the Blood and sprinkled it on the People*. Here now in this Solemnity is the New Testament, and the Blood of that Testament represented. We are pointed to that Time, when 'twas dedicated, by the Redeemer's Blood. And now, let us eye that Blood as the Blood of the Covenant.

ſay this Evening, behold the Blood of the Covenant. The Teſtament is founded on it, dedicated by it, and all the Bleſſings thereof purchaſed thereby. O precious Blood! O let me be within the Reach of ſome Drops of this ſaving Blood! O let me have a Part in the Teſtator's Death, in his New-Teſtament, and the Blood wherewith 'tis ratify'd, and the Bleſſings given as Legacies therein, and I deſire no more. Thus drawing near to God in the New-Covenant by the Mediator's Blood, we ſhall ſee, we ſhall hear and converſe with *Iſrael*'s God: but ſee all calm around him; a clear and peaceable Sky, *the Body of Heaven in its Clearneſs*. You ſee him as a conſuming Fire in the Sacrifice of *Chriſt*, ſee his Glory and Majeſty: yet he will not lay his Hand upon *you*; his Hand of Juſtice has been on *Chriſt*. You may ſee God and *eat and drink*.

Such a Time was that when the great Sacrifice was offer'd, and a greater than this in the Text. Such a Time is this if we have Faith to ſee it, and our God will make it ſo; a covenanting Time, and of Sprinkling of Blood, and of drawing near to GOD, and of ſeeing the God of *Iſrael* as a conſuming Fire, yet a reconciled GOD.

EXOD. xxv. 8, 9, 21, 22.

And let them make me a Sanctuary, that I may dwell among them. According to all that I shew thee, after the Pattern of the Tabernacle,— so shall ye make it, v. 21, 22. *And thou shalt put the Mercy-Seat above upon the Ark, and in the Ark thou shalt put the Testimony, that I shall give thee, and there I will meet with thee, and I will commune with thee, from above the Mercy-Seat,* &c.

CHRIST is the Sanctuary, he is the Ark, and he is the Mercy-Seat. He is the *Sanctuary* or holy Place of God's Abode. Nor would our God dwell with Men, with sinful Men, if he had not found this Dwelling-Place. He is the true Tabernacle, *Heb.* 8. 2. *John* 1. 14. *Psal.* 68. 18. *Thou hast received Gifts for Men* [*Heb.* in the Man] *that the Lord God might dwell* [*viz.* in him, and so in them] This true Tabernacle was reared, *that I may dwell* (saith God) *with them.* O blessed Design! hence 'tis that God dwells with Men on Earth. And here is an Answer to that posing Question of *Solomon, will God indeed dwell with Men on Earth?* It ceases to be a Wonder, or rather the Mystery is disclosed, when God has rear'd a Tabernacle, prepar'd a Body for Jesus Christ, and dwelleth in the Man. For now he goes on, and dwells in every Saint as his Temple, in every Church as his House, *John* 14. 23. *Ephes.* 2. 22. till all is swallow'd up in the *New Jerusalem* Glory, when *the Tabernacle of God shall be with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, and be their God.*

In this Ordinance we ſee an incarnate Jeſus, and e led to conſider the great Gift of the Father, the eat Love of God in ſending his Son, and Chriſt's king our Fleſh.

Again, there was the *Ark of the Covenant*. A Type o of the human Nature of Chriſt in the Meanneſs his outward Condition: But when the Ark made Wood was overlaid with Gold; it figured the xcellency and Glory of Chriſt's Perſon, the Worth d Dignity of the Man in Union with God. And hen the Covenant (*viz.* the Ten Commandments) as kept in the Ark; it typify'd, that in Chriſt e Law was kept and altogether fulfilled. O ſee e Law kept in the Ark of the Covenant! And hen it was ſo; it is thro' him that God is a God Covenant. The Ark was the moſt ſacred Uten- in the Tabernacle. Now this was plac'd between e Cherubims, and above upon it was the Mercy- at, which was the Covering of the Ark, and erefore the Covering of the Law, to hide the hreatning and Curſe thereof from the Eye of God, ho ſat upon that Mercy-Seat.

O glorious Repreſentation! GOD upon a Mer- -Seat! So we view him at the Lord's Table. hriſt is the Propitiatory or Mercy-Seat, the Propi- tion for our Sins, the Covering that hides them d the Curſe due to them by the Law. Thus when e Law is kept in Chriſt, and the Curſe removed, en God is propitious and merciful to guilty Sin- rs, and then he will meet his People and bleſs em, he will commune with them from that Mercy- at.

This Ordinance is the great Solemnity where we y believe and hope to meet with GOD, and here he will come and hold Communion with us, d manifeſt himſelf unto us, as from his Mercy- at, thro' the Atonement of the Blood of Chriſt.

CO-

COROLLARY.

Is Chriſt the true Tabernacle, in whom that Typ was fulfilled? Then we have done with Taberna cles and Places under the Goſpel. Places for th Worſhip of God, convenient and neceſſary to th Worſhippers, but not to him whom we worſhip we bleſs God for; eſpecially we have Reaſon to d ſo, when they were ſo lately threaten'd to be demo liſhed, by thoſe whoſe Rage and Fury God hath no reſtrained. But theſe Houſes (I will not ſay, *Houſes* God, but Houſes for God's Worſhip) were not typ fy'd by that of old. Nor had the Tabernacle o Temple (which was One, and but One at one Time any Reſpect unto or Reſemblance with Places fo Worſhip, under the Goſpel. The *Relative* Holine of thoſe Places (which is all they challenge) was Type of the *Real* Holineſs of Jeſus Chriſt, and pe haps of the Church of Chriſt, I mean, his Peopl in whom he dwells: but not of any relative Hol neſs in Meeting-Places. The Tabernacle was Hol becauſe GOD ſaid, *This is the Houſe, and this the Place, where I will be worſhipped.* But this h hath not ſaid of any Place whatſoever, ſince the D ſtruction of the Second Temple; but rather th contrary, that there ſhould be altogether no Diff rence of Place under the Goſpel. Remarkable we the Prophecies of old Teſtament to this purpoſe, *Iſ* 66. 1. *Thus ſaith the Lord, the Heaven is my Thron and the Earth is my Footſtool: Where is the Houſe build unto me? And where is the Place of my Reſ* What Houſe can ye build ſuitable to my Majeſty Or that can be a Dwelling for me who fill Heave and Earth? No material Temple will do, *v.* 2. *F all thoſe Things hath mine Hand made, and all tho Things have been, ſaith the Lord: But to this M*

ll I look that is Poor, &c. You can bring no Mate-
ls but what my Hand hath made, what then can
ch a Building be to me? Beſides, *thoſe Things have*
en, viz. a Tabernacle and Temple built to my
ame, *they have been*, but are no more in Requeſt;
r 'tis a Prophecy of the Goſpel-Day, as all that
es before, and that follows after, ſhews. But
w my Dwelling ſhall be in true Believers Hearts,
oſe living Temples. Thus in Effect *Stephen* ex-
unds this Place, in juſtifying himſelf againſt that
arge that he had ſaid '*Jeſus of* Nazareth *ſhall de-*
ſtroy this Place, and ſhall change the Cuſtoms that
Moſes deliver'd us, Acts 6. 14. I ſay, he quotes this
Iſaiah with a remarkable Preface concerning the
bernacle and Temple, *Acts* 7. 46, 47, 48, 49, 50.
d taxeth them as *ſtiff-necked and uncircumciſed in*
art and Ears, for reſiſting the Deſign of God in
Goſpel, v. 51. And as the Temple was to come
its End; ſo all Temple-Worſhip (ſtrickly ſpeak-
g) was to ceaſe. As it follows, *Iſa.* 66. 3. that
xt does not mean, that hypocritical formal Wor-
ppers are thus abominable to God, even in attend-
on Ordinances of his own Appointment (though
t be true) but that Temple-Worſhip ſhould alto-
her ceaſe; ſo that *killing an Ox is as ſlaying a*
an, ſacrificing a Lamb as cutting off a Dog's Neck,
yet the poor ſtubborn *Jews choſe their own Ways*
it follows) in Worſhipping of God according to
ſes's Law, in Oppoſition to Goſpel-Worſhip. See
Mal. 1. 11. a very full Text, and clearly Pro-
cying of the Goſpel-Day. And in the New-
ſtament, *Mat.* 18. 20. *John* 4. 20---24. 1 *Tim.*
8.

Of old the *Place* was a Part of the Worſhip, being
ſtify'd by his Command, and the Symbols of his
ſence. As with reſpect to *Time*, Holy time is a
t of the Worſhip, ſuch is the *Lord's Day*: Other
time

time that is common may be for holy Work, but add nothing to the Worſhip, nor is a *Part* of it: So, ſom Place may be for Holy Uſe, but is not therefo Holy. Under the Goſpel, no Difference is made Place at all. And without a divine Deſignation, n thing can make any Place *relatively* Holy. The Sp ritual Preſence of GOD does not do it, for the every Place were Holy where a Believer has Co munion with God. But ſome Miraculous Appea ance of God, as to *Moſes* in the Buſh, *Exod.* 3. which did *pro Tempore* make that Place Holy: A the abode of the viſible Symbols of his Preſence fix by divine Appointment to any Place. But 'tis ti to diſmiſs this Point. See a learned, weighty a not unaccurate Diſcourſe thereon, *viz.* Mr. *Jenki* Afternoon Sermon, preached 17 *Auguſt* 1662. pri ed in the *Collection of Farewel Sermons*, preach'd bout that Time. To conclude, let us adore o Lord Jeſus Chriſt as the true Tabernacle, and that our Hearts be the living Temples of the Ho Ghoſt, *Iſa.* 57. 15. *Epheſ.* 2. 22. It matters not whe this Ordinance is celebrated, ſo we have the P ſence of our Bleſſed Jeſus with us.

LEV. ix. 6, 22, 23, 24.

d Moſes ſaid, This is the thing which the Lord Commanded, that ye ſhould do; and the Glory of the Lord ſhall appear unto you. v. 23. *--And the Glory of the LORD appear'd unto ll the People.* v. 24. *And there came a Fire ut from before the LORD, and conſumed upn the Altar the Burnt Offering and the Fat: Which when all the People ſaw, they ſhouted nd fell on their Faces.*

THO' *Sacrificing* was a ſolemn Part of the Worſhip commanded at Mount *Sinai*, yet it was h more ancient, as we have ſeen in the Practice odly *Noah* preſently after the Flood, and of righs *Abel* long before that, which ſhows that it was *nſtitution* from the Beginning. So was Chriſt *the b ſlain* (in Type as well as in Promiſe) *from the dation of the World.* But now, offering of Sace being deſign'd by GOD to be one of the moſt in Ordinances of his Worſhip, till Chriſt, the t Sacrifice, ſhould be offer'd up, he ordained a fthood to ſerve continually at the Altar. This the Work of *Aaron* and his Sons. Their Conition unto this Office we had *c.* 8. and their Ence upon the Diſcharge of it in this Chapter, which would honour by a diſplay of his own Glory. they muſt prepare for, according to divine Dition, *v.* 6, 7. Tho' the Diſplays of God's Glory are reign and free, yet they are ordinarily vouchd to his People waiting on him in a way of Du- They that have Skill will read this in thoſe New tament Scriptures, *John* 14. 23. *c.* 15. 16. Great pyments of God are experienced in a way of walking with God, and keeping his Commands.

Here

Here was a ſolemn Worſhipping of God in t
Chapter, both by a Sin-Offering and Burnt-Of
ing both for *Aaron* and for the People, v. 8.
18. Theſe things they were to do, and had the P
miſe of ſeeing the Glory of God. Out of this Ch
ter, we might ſtate, and very much ſettle our D
putes about thoſe Things that are called *Condition*
the Covenant. Do you be found in the way of D
ty, do ſo and ſo, ſaith God, *for to Day the Lord*
appear unto you. That's his *Purpoſe* and that he *P*
miſeth, and 'tis Purpoſed in a way of Encouragem
Well, but *this is the thing that ye ſhall do, and the G*
ry of the LORD ſhall appear unto you, v. 6. Here
propoſed as it were in a Conditional way. In
way you may expect it, and cannot and ſhall
have it in another. On this Ground many ſpeak
Duties as Conditions. But you ſee 'twas firſt p
poſed and promiſed freely; and the Duty requ
was, if any, *Conditio Conditionati*, a Condition p
miſed by God, or undertaken for by him. So w
is requir'd becomes a Part of the Covenant,
therefore cannot properly be a Condition of it.
Conditions then vail to free Promiſe and free Gr
in which they are all ſwallowed up. And let us
too eagerly ſtrive about Words, but ſee if we ca
gree about Things.

Well! Theſe Duties they waited upon God
And what then did *Iſrael* wait upon God for, a
Concluſion of this Solemnity? (1) The Bleſſin
Moſes the Mediator, and of *Aaron* the High-Pr
For the Office of the Prieſt was not only to offer
crifice for Atonement, but alſo to Bleſs the Pe
See 1 *Chron.* 23. 13.-- *And to Bleſs in his Name f*
ver. The Form of Bleſſing uſed by the Prieſt
excellent. You have it in *Numb.* 6. 24-- 27. (2) T
waited for a viſible Manifeſtation of God's G
(3) A viſible Token of his Acceptance of their O

and Worſhip. And all theſe they enjoyed. Hence were filled with Joy and holy Reverence. *They ted and fell on their Faces.*

What wait we for this Evening, in this way of Du- hat God calleth for? We have to do with Chriſt, Mediator our High-Prieſt. We are to converſe him, in his glorious and eternal Prieſthood, ſt the Prieſt, and Chriſt the Sacrifice. This inance of the Lord's Supper comes the neareſt to e Solemnities of any other. Tho' 'tis not a Sa- ce, yet 'tis a *Feaſt upon a Sacrifice.* And now what we for? Oh! How deſirable is a Bleſſing from Prieſt, if he will lift up his Hand and Bleſs us! how much to be deſired is a Sight of the Glory OD! Here his Glory is to be ſeen, tho' not vi- as then; yet by an Eye of Faith. And O how d we deſire ſome token for good of his Preſence! not by Fire ſent down from Heaven, yet he can e us know that he is in this Place and doth ac- our Perſons and Services this Evening. Lord! e are the things we ſeek at this great Sacrifice! us, own us, and ſhow us thy Glory!

Lev xvi.

CHRIST our Atonement.

NE great Ordinance of the Old Teſtament was the making Atonement for Sin, in a very n Manner by the Prieſt, even the High-Prieſt , once a Year, which is recorded very particu- in this Chaper. Here,

Conſider the Garments which were to be uſed. hoſe he ordinarily wore and in which he mini- at other Times, but the *holy linen Garments*, v. 4. e was to change his Garments, v. 13, 24. Theſe Garments typify'd the Meanneſs of Chriſt's out-

ward

ward Eſtate. He was in a humbled, abaſed
while he was making Atonement here on Earth.
they typify'd Cleanneſs, Purity and Innocency
whole Performance, (*Rev.* 19. 8.) as alſo did the
ing with Water in putting them on. But when
had done the Work, he put on other Gar
Robes for Beauty and Glory, after his Re ſurre

2. *Aaron* muſt provide an Offering for hi
firſt to atone for his own Sins: Which ſhow
Weakneſs of that Diſpenſation; for Chriſt nee
do thus. *Heb.* 7. 26, 27, 28. *He* could never
for *Others* Sins, who muſt firſt atone for his
The High-Prieſt muſt firſt be clear of his own
before he could atone for others, to ſhow that
muſt be clear of all Sin of his own, who was to
for others Sins. Thou, deareſt Lord, who
without Sin, wert made Sin, to put away my Si
the Sacrifice of thy ſelf on that great Attone
Day!

3. *Aaron* with his Sin-Offering muſt offer In
and raiſe a *Cloud of Incenſe to cover the Mer*
So did Chriſt carry a ſweet Perfume with hi
Heaven, the Perfume of his Sacrifice, the Vir
his Blood, and as with a Cloud of Incenſe he
the Mercy-Seat above, and ſtill perfumes th
Place with his Interceſſion there. The *Papi*
why may not the Saints in Heaven, why n
the Holy Angels be deſired to pray for us. W
it of the Saints here: And thoſe above have
tereſt in God too? I *Anſwer*, Becauſe it is
croachment upon the High-Prieſthood of Chriſt
No Angel nor Arch-Angel dares ſpeak a Word
Chriſt's Prerogative *to appear in Heaven for us*,
24. The High-Prieſt alone muſt enter into th
lieſt and that once a Year. Moſt excellently
diſcourſed by Mr. *Mede* in his *Apoſtaſie of the*
Times, where he is ſhewing that Praying to
glo

fy'd, as Mediators and Agents to us with God, dolatry. *p.* 31--- 40. in 4*to*. He ſhows, 'This rious Throne of Majeſty, this ſitting at the right nd of God, is a Name incommunicable, an altation whereof no Creature in Heaven or Earth capable. The Honour of being pray'd to in aven, and before the Throne of Preſence, is a erogative of *Dextra Dei*, and to receive our Devons there, a Flower of Chriſt's ſitting at the right nd of God.----- Now in the Tabernacle of this orld as was in the firſt Tabernacle, we may hapfind many Prieſts whom to employ as Agents for with God: But in the Second Tabernacle which in Heaven, there is but *One Agent* to be emy'd, but *One*, who hath Royal Commiſſion to al between God and Men, that Angel of his ſence as *Iſaiah* calls him, *Chap.* 63. 9. And this *ſhews*, to be the Fruit and Reward of his ungoing that Death which no Creature in Hean or in Earth was able to undergo but himſelf, ereby Death itſelf was overcome,--- that it ght appear for ever to be a peculiar Right to n. Nor is God to be prayed to in any other me than Chriſt's Name--- As God is One, ſo Mediator is One. It is a god-like Royalty, and refore can belong but to One. Thus that great Nor do I remember to have read any thing r written than what he there writes at large this Subject. O the Glory of his Interceſſion! *Aaron* muſt offer the Goat of the Sin-Offering he People, and bring the Blood into the holy , and make an Attonement by Blood for *Iſra*-Thus Chriſt made an Attonement by his own d, for all the Tranſgreſſions, and all the Sins Uncleaneſſes of his *Iſrael*. Having offer'd himhe carry'd the Virtue of his own Blood into en and reconcil'd that holy Place, that ſinful might have an Inheritance there. 5. No-

5. No Man muſt be in the Tabernacle when this was done. There was none with Jeſus Ch in the great Work of making Atonement. N with him in Dying, to bear a Part or to ſupp him in the Work. None at the Altar of Burnt-O ring, or at the Altar of Incenſe, but himſelf. 41. 28. *c.* 49. 3. *c.* 59. 16. *c.* 63. 3, 5. He al could go in and make an Atonement in the holy Pl O Bleſſed Jeſus! To thee is the Honour due of m ing our Peace with God.

6. There was a Scape-Goat, over which all Iniquities of *Iſrael*, with all their Tranſgreſſions all their Sins, were confeſs'd, and on which t were laid, and, by which they were carry'd a into a Land of Separation. Thus Chriſt hav dy'd as the Goat of the Sin-Offering, he roſe a as our Scape-Goat, and went away alive, victor over Hell and Death; but when he aroſe, he our Sins in the Grave, that Land of Separation ver more to be ſeen or heard of, never more t found or remember'd. I ſay, Jeſus Chriſt from the Dead, but our Sins did not riſe with h but remain'd bury'd for ever. Thus Atonem was to be made on the tenth Day of the ſeve Month every Year at the End of the Year (E 23. 16.) *ſo Chriſt appear'd once* (and but once) *in End of the World to put away Sin by the Sacrifice of h ſelf*

O let us view the Blood of Atonement, and v the Atonement made by that Blood, and act Fait it at the Lord's Table.

Thanks be to GOD for Chriſt, who is our Pe

Lev. xxv.

The Jubilee.

THERE was a very great ſolemnity of the *Jubilee*, or Year of Releaſe, under the Old ſtament. It was firſt proclaim'd and publiſhed very ſolemn Manner; and that was by the nd of the Trumpet. 'Hear all ye Tribes of *el* from *Dan* to *Beer-ſheba*! The Year of *Jubilee* come, at the End of ſeven Sabbatical Years! ear in all your Cities, Towns and Villages e Trumpet ſounding a joyful Releaſe! Now it the Greatneſs of the Antitype that kept up the atneſs and Majeſty of the Type. The Preach- of the Goſpel, which is the *joyful Sound*, was figu- hereby. This the *Pſalmiſt* means, *Pſal.* 89. 15. ding (as is thought) to the Year of Jubilee. *Bleſ- the People that know the joyful Sound*: The glad ings that the Goſpel brings to their Ears, concern- Chriſt the great Redeemer, and that bleſſed Re- ption wrought by him. The Trumpet was to d, and the Jubilee begin on the Day of Atone- t, *v.* 9. The time of the Year anſwer'd the time hriſt's Nativity or coming into the World, which very apt to think was in the *Seventh* Month, not the *tenth* according to our vulgar Reckoning; at the Time of the Feaſt of Tabernacles which on the fifteenth Day of this Month, *Lev.* 23. 39. Feaſt (*viz.* of Tabernacles) was a Type of ſt's Incarnation, or Tabernacling *in the Fleſh*, 1. 14. But when his *Incarnation* and his *Death* thus as it were conjoin'd in theſe Types, it s, that he was born to die. And as he could ie unleſs he were born; ſo if he were born for e muſt alſo die for us.

And when the Jubilee was thus ſolemnly in
duced by the Day of Atonement and the Feaſ
Tabernacles; it teaches that the great Year of
bilee takes its Riſe both from the Incarnation
Paſſion of our Lord Jeſus. O joyful Birth! and
bleſſed Death, that are the Source and Spring of
much Good to Men! Hear all ye Tribes of *Iſr*
in all the World! The Year of *Jubilee* is come,
Feaſt of Tabernacles, the Day of Atonement,
acceptable Year of the Lord! Let the Trum
ſound aloud to be heard in all the World. *Iſa.*
13. *The great Trumpet ſhall be blown.*

But what is the Year of Jubilee?

1. It was a Year of *Redemption* as to their In
ritance that was ſold or forfeited, *v.* 10.

2. It was a Year of *Liberty and Releaſe* to
who was ſold thro' Poverty, and to his Family,
of returning to his Poſſeſſion, *v.* 41.

3. It was a Year of *Reſt* to the Land, and to the
habitants of it. Like the Paradiſiac State, they w
to live of what grew of itſelf, by the Bleſſing of
which was to be eaten out of the Field, *v.* 11,

To this happy Year *Iſaiah* alludes in that ſw
and comfortable Prophecy, *Iſa.* 61. 1---3.---*to pr*
good Tidings to the Meek,--- to proclaim Liberty t
Captives, and the Opening of the Priſon to them
are bound, v. 2. *To proclaim the acceptable Year of*
Lord, &c. Which Chriſt himſelf apply'd to him
Luke 4. 16---22.

The Spiritual *Jubilee* then is the glorious Li
ty, *wherewith Chriſt hath made us free*, the Lord's
leaſe from the Bondage and Tyranny of Sin, as
chaſed by Chriſt, and effected by the Spirit.
the *Redemption* of poor Sinners, who had ſold t
ſelves to Sin and Satan. It is the *Purchaſe* of
Poſſeſſion of Grace and Glory. It is the bleſſed
we enter into by Faith, and never go out from
it's ſwallow'd up in everlaſting Reſt.

MEDITATIONS

Suited to the Occaſion of

Breaking Bread.

PART II.

ntaining brief Diſcourſes on ſome Heads of Divinity, concerning Jeſus Chriſt our LORD.

CHAP. I.

glorious Perfections of GOD diſplay'd in Chriſt.

HERE let us come and conſider how all the glorious Perfections of God are manifeſted and magnify'd in Jeſus Chriſt, and the Redemption of poor Sinners by him. The *Being* of God is written in legible Characters very Part of the Creation, and ſeen in the

Conſervation and Government of this World: W would Men have farther Proof of it? He ſends h Son down from Heaven to Earth, to aſſure not only *that he is*, but *that he is a Rewarder of th that diligently ſeek him*; that he *was and is in Je Chriſt reconciling the World to himſelf*. And he t will not believe this Teſtimony of the Son of G deſerves to periſh in his Unbelief. But now let view the Perfections of the Divine Nature.

1. The *Wiſdom* of GOD. The Conſtitution the glorious Perſon of the Redeemer as God-Man the amazing Effect of infinite Divine Wiſdom. him Heaven and Earth, GOD and Man do me and make one Perſon. Offended and offending N tures are united in ſweeteſt Concord, the Pled and Way of our Reconciliation with God. This therefore reckon'd as the great Myſtery of the G pel, 1 *Tim.* 3. 16. *God manifeſt in the Fleſh.* E this Point is admirably handled by Dr. *Owen* in Diſcourſe of *the Perſon of Chriſt*; to which I re the Reader.

And *again*, the Salvation of the Church by Ch is a wonderful Diſplay of Divine Wiſdom. H *Mercy* and *Juſtice* are brought to a Reconciliati both their Pleas are fully heard, and both ſhine fo in all their Brightneſs. A Surety ſtood in the Pl of Sinners, obey'd and died in their ſtead, ſatisf the offended Juſtice of GOD, redeem'd us by Blood, juſtify'd us by his Righteouſneſs: This that *new and living Way*, which only infinite Wiſd could think of, or contrive. How many and d are the Myſteries of the Goſpel! And in all of th the Wiſdom of God is made known in a ſurpri Manner, *Epheſ.* 3. 8—10.

2. The *Power* of GOD. If we conſider Works of Creation, thoſe *Works that Men beh* there he appears in wonderful Diſplays of Pow

eternal Power and Godhead, Rom. 1. 20. In all the
rks of the Creation, we see the Glory and Al-
ghty Arm of the Great Creator. But when we
about to speak of the joyful Sound, we will
, *Thou hast a mighty Arm: Strong is thy Hand, and*
h is thy right Hand, Psal. 89. 13.

This Power is seen *in our Redemption* by Jesus
rist. For *who can save with an Arm like God?* Job
9, 14. Isa. 63. 1. *In forgiving Sin.* For who
a God like unto thee, that pardonest Iniquity?
us fortis par tibi; J. and T. *In Regeneration and Con-*
sion, according to the Power that raised up Christ
the Dead, Ephes. 1. 19, 20. And *in raising up the*
nts at the last Day. Finally, *in a new Creation.*
, behold he maketh all Things new, Rev. 21. 5.
us to restore what Sin had ruin'd; to repair
at was marred by the Fall; to overcome himself,
Resentments of his Justice; and to bring Good
of Evil: These are Works worthy of himself;
these he acts like God, and shews the exceeding
eatness of his Power.

3. The *Holiness* of God. He is an holy GOD:
t the Image of his Holiness could only be impres-
on reasonable Creatures. Wherefore *that* could
be learned by, nor seen in any of the Creatures
oughout this lower Creation, but in Man only.
d when Man had sinned, what Representation
be made of his Holiness, by any Creature bear-
his Image in this lower World? In Jesus Christ
see it, in his Personal Holiness; and in saving
r fallen Man unto Holiness, and in a holy Way.
s true, he appears a holy God in Punishing Sin-
s, and might have done so in the Destruction of
the World, when All had sinned. But he would
known to be such in *Saving* of Sinners: Now
could not be in absolute Pardon and Forgive-
s; but in Forgiving so, that his Hatred might ap-

pear against Sin, and Indignation against all U
righteousneſs; and that the Holineſs of the L
might be exemplify'd in a perfect Obedience; a
the Image of GOD in Holineſs reſtor'd to th
who are ſaved. Now all theſe are ſo wonderfully
compliſhed in the Lord Jeſus Chriſt, that we
forth and behold the Infinite Holineſs of God,
brighter Characters and Colours, than 'twas d
play'd in the firſt Creation, or could have been
the eternal Perdition of All who ſinned.

4. The *Juſtice* of GOD. As the Purity of
Nature, ſo his Infinite Juſtice with reſpect to
Law ſhines forth in Chriſt. Vindicative Juſtice
the Suffering of Chriſt. Remunerative Juſtice
Rewarding his Obedience, with the Salvation of
the Elect. 'Tis true, he might have glorify'd
Juſtice in the Everlaſting Puniſhment of all the
fenders. But as there is a manifold Wiſdom of G
ſo there is an admirable and pleaſing Variety in
Works, wherein he diſplays himſelf and his P
fections. Nor doth his Juſtice ſo fully and clea
ſhine forth in the Sufferings of the Damned, w
are Eternal Victims thereunto, as in the Sufferi
of his Innocent, Beloved and only Begotten S
Him hath God ſet forth to be a Propitiation---to ſhew
Juſtice (as it may be render'd) *Rom.* 3. 25, 26. Wh
Text *Luther* was ſo terrify'd with, in the Time
his Soul-Conflicts, pitching on thoſe words, *To ſ*
his Juſtice; that three Days and three Nights to
ther he lay upon his Bed without Meat, Drink
any Sleep, (as ſome write) thinking Chriſt to be ſ
to no other End but to ſhew forth God's Juſtice
an Executour of the Law: Till at length being
tisfy'd by the Lord of the true Meaning, *viz.* t
the Juſtice of GOD was executed upon his Son,
ſave us from the ſtroke thereof; he immediat
thereupon ſtarted up from his Bed, ſo confirmed

F

ith that nothing afterwards could appall him. *Pre-e to his Commentary on the Galatians, English.* O hat a Light of the Gospel was let into his Soul ith this one Truth! God shewed forth his Justice the Sufferings of Christ, that he might be *Just and Justifier.* Here he is *a just God and a Saviour.* If would be a just God, how shall he be a Saviour? he would be a Saviour, how shall he be a just GOD? ese are sweetly reconciled in Christ.

5. The *Goodness* of God. This is display'd in all Forms of Love, Mercy and Grace. (1) *Love.* was Love chose a Number in Christ before the orld was. Free, self-moving, eternal Love, that no Motive out of himself. Love ordained Christ an Head, above the Fall; and gave him to be a iour of the Body upon the view of the Fall. Here of the Apostle is display'd, *God is Love*: Which aks something so great, so bright, so surprizing no *Comment* or *Exposition* can ever reach. In nself he is Love, and in his Son this shines forth *is Love.* It is a Theme worthy of the Discourse Angels and glorify'd Spirits above, and the Sub-of their eternal Songs. (2) *Mercy.* Mercy is ve and Goodness in a peculiar Manner of Exer-, *viz.* in a way of Pity, Compassion and Kind-s to the miserable. Poor Sinners lay weltring in ir Blood and bleeding to Death, in a perishing, ng, damning Condition: And God was pleased ook with an Eye of Pity upon a Remnant of them to provide a Saviour. Those who find them-ves raising from the Ruins of the Fall, from a de-rable and miserable state of Sin and Spiritual ath, and from going down to the Pit, will cry , *Mercy, Mercy! God who is rich in Mercy, for his t Love---hath quickened us,* Ephes. 2. Infinite ve set this Mercy at Work. (3) *Grace.* This is highest Exaltation of Love and Goodness. Mer-

cy looks upon the Miſerable; but Grace overcom
all Unworthineſs and ill Deſert. However wretch
and ſinful, rebellious and obſtinate the Sinner ha
been, it is reſolved to ſave him, and doth ſave hi
with a high Hand, *Rom.* 5. 15. *The Grace of God, a*
Gift by Grace, by one Man Jeſus Chriſt, hath aboun
unto Many. v. 17. *They who receive abundance of Gra*
he means the Grace of God to us-ward, they w
have experienc'd the abundant Goings forth a
Fruits of his Grace, *ſhall reign in Life*, &c. Alſo *v.* 2
21. Now this Love, Mercy and Grace is the Lo
Mercy and Grace of three in one, which alſo e
dears it. The Fountain of it is in God, but t
Streams flow thro' Jeſus Chriſt.

6. The *Truth* of God. How is this magnified a
manifeſted in the Lord Jeſus! The Truth of the *Pr*
cept, which ſays, thou ſhalt obey and do this and t
other for Life and Happineſs; and thou ſhalt not d
ſo and ſo. Where is the Truth of God, if Sinners a
ſaved without the Fulfilment of this Law of God
all the Precepts of it? If any *Abatement* is made, *th*
doth not ſecure his Truth, but enfringes it. Ho
came Men then to make bold with the Truth
God, and talk of his condeſcending to our ſinf
Weakneſs by a milder Law? But in the *Perfect A*
ctive Obedience of Chriſt This is ſecur'd. Again, th
Truth of the *Threatening*, *Dying thou ſhalt dye*: Whi
had not been ſecur'd, if Man had been ſaved of ab
ſolute Mercy and Forgiveneſs. But it took pla
in *Chriſt*, in that bleſſed *Exchange* between him an
us. Laſtly, The Truth of the *Promiſes*, both in th
Covenant of Works and of Grace is diſplay'd in ou
Lord Jeſus Chriſt, *Rom.* 15. 8. So that now, whe
God's People are no longer called by the Name
Abraham, or *Jews* from *Judah*; but *by a new Nam*
viz. *Chriſtians* from Chriſt; we adore and Praiſe th
God of Truth, we *Bleſs our ſelves in the God of Truth*
an

l swear (that is perform all our Worship) to and *by God of Truth*, Isa. 65. 16. *Heb. In God Amen*, and *God Amen.* Him who is the *Amen, the true and thful Witness*, Rev. 3. 14. In whom *all the Promises of God are* not only *Yea*, but *Amen*, that is, are ur'd and faithfully and eternally fulfilled.

Now, not only these Attributes as consider'd singand apart, but in mutual Aspects upon each other, wonderfully Harmony, and surprizing Agreement, shine forth in an Obeying, dying Jesus. *Psal.* 85. 11. and *Psal.* 89. 14. These things are not only but ought to be the Subject of our Meditation, en we come to the Lord's Table.

Chap. II.

The Ends of this Ordinance.

Onsider we in the next Place, what are the *End* of this Institution and Ordinance of Christ. And ish that all Believers would acquaint themselves h these. How shall we aright celebrate any Orance, if we don't consider the Ends of the Instion. They are therefore these that follow.

1. To *keep up a Memorial* in the World, and in Hearts of the Sufferings and Death of Christ. h an Event, so great in its self, in its Causes, ls and Effects, as is never to be forgotten. This held forth in those Words [*In Remembrance of me*] Remembrance ought to be kept up in the *World*, ich is done in such a solemnity before all that see hear of it. *Ye shew forth the Lord's Death.* And in our *Hearts*, which we should stir up to a Reembrance of Christ. He remember'd us in his coming. And will remember us *when he comes*

in his Kingdom. And ſhall not we have an affectin Remembrance of him? His Sufferings were for u O! Let us keep up the Memorial of them.

2. To be *a Pledge* of the Love of Chriſt, and Confirmation of our Intereſt in the New Covenan and the Bleſſings of it. Love ſhone in every Actio of Chriſt's Life: And in his Paſſion, in that curſe Dearh he dy'd. His Love is alſo ſeen in this ver Ordinance, which therefore ought to be taken as Pledge of his Love. It's alſo *a Seal* of the Covenan This Blood is *the Blood of the New Teſtament*, an *was ſhed for the Remiſſion of Sins.* We are to eye th Remiſſion of Sins *purchas'd* by the Blood of Chri *given* in the new Covenant, *ſeal'd* as well as *ſignify* in this Ordinance. And Chriſt would have us tak it home to our ſelves. *Broken for* You, *ſhed for* Yo *and* alſo *for many.* For many now in Heaven; an for many other Believers in other Places, as well for you who are here; and for many Souls yet to converted in the Virtue of that Blood.

3. *To convey Chriſt into the Soul,* and exhibit t Bleſſings ſignify'd, as a bleſſed Means or Inſtrume for that End; and not an empty Sign. *Take, E Drink,* &c. Take Chriſt and all. Eat the Bread, a eat the Body of Chriſt. Drink the Wine, and dri the Blood of Chriſt. Don't take up ſhort of th All its Efficacy indeed it has from the Inſtitution Chriſt. It would be uſeleſs and unprofitable if were not of his Appointment. Nor has it by his ſtitution any Phyſical Efficiency, nor is it a pro Cauſe of Grace. The Scripture aſcribes no effect Force to the Sacraments, diſtinct from efficacious C ſignation or Sealing. All its Efficacy is moral. the famous *Witſius* has accurately diſputed and cle ed, *Miſcel. Sacr. Tom. alt. Exercit.* 19. *De Effic & Utilitate Baptiſmi,* &c. But when the Lord's S per is an Ordinance of Chriſt's Appointment, to

er with the Signs he doth give the things ſignify'd, the believing uſe of this Ordinance; and the Be-ever in the uſe of it has Communion with Chriſt imſelf, who gives himſelf to be received by Faith the Lord's Supper, as a means of his own Ap-ointment.

4. To *ſtir up and draw out Grace into Exerciſe.* To ve a freſh Occaſion to the Exerciſe of *Repentance* nd Godly Sorrow, upon the ſight of the ſinfulneſs of in, the Juſtice of God, his hatred of Sin in the ſuf-erings of Chriſt. To draw out *Faith* on Chriſt, hile that glorious Object is ſet before us, in his A-aſement and Death. And that by Faith we might erive ſtrength from Chriſt for the mortifying and bduing of Sin; that ſo we might be in the Like-eſs of his Death, and conformed to a crucified Jeſus. o excite ſome ſuitable Actings of *Love* to Chriſt nder the Repreſentations and Diſcoveries of Chriſt's ove. That thus it might be a Feaſt of Love, and Feaſt of Joy, a Feaſt of fat things to a poor Belie-er. For while there are out-goings from Chriſt to e Soul, and goings forth of the Soul to him, Chriſt oth ſup with us and we with him.

5. To be *a Bond of the Communion of Saints* here, d Repreſentation and Pledge of the ſame hereaf-r. We are all one Bread, one Body, and drink in-o one Spirit. It is *for many*, and therefore muſt be a Society. They have all Communion with one ord Redeemer, by one Lord the Spirit, and Com-union with one another in this Ordinance. They ſo ſit down as thoſe who are to ſit together in his ingdom. There will be many to drink it new ith him at his ſecond coming. You ſee how Chriſt ives to all his Diſciples, to every one a Portion. nd for them he prepares the *Marriage-Supper of the amb.* O what Feaſt will be then!

6. If

6. To *gather in our wandering Hearts from Sin and the World, and engage them afresh for Christ.* How apt are we to wander! But O the Engagements that are upon us from time to time ever to admire, ever to praise, ever to love our Lord Jesus.—But of these more particularly and at large.

Chap. III.

Of the Sufferings of CHRIST.

I. IT is to keep up a Memorial of Christ's Sufferings and Death. It must, it shall and will be remember'd 'till time shall be no more. 'Tis about 1681. Years ago since he dy'd upon the Cross; but still his Death ought to be as precious as ever! 'Tis as much needed as ever; and is as full of Efficacy and Power as ever. It is the same to God the Father, of as sweet a Savour, and ought to be as precious to all that believe. In the virtue thereof are we the Called of GOD; and thereby do hope for Salvation.

We are then to consider, *whose* Death it was? What *Manner* of Death? What made it *Necessary* for him to die? *Whence* it had its Efficacy? For *whom* he died? And for *what*? Or what he obtain'd thereby?

Quest. 1. *Whose Death it was? Ans.* The Lord's Death. So it's called 1 *Cor.* 11. 26. *The Lord's Death*; that great and glorious Lord. O how affecting and even over-whelming a Consideration is this! Jesus the Son of God was he who dy'd: Not in the Divine Nature, for that could not suffer; but in a Nature he took on purpose, wherein he was like his Brethren, and near allyed to them. O Gracious and Merciful

erciful Lord! Thy Grace and Mercy mov'd thee
it. He died who was and is the Lord of all, the
rd of Glory, the Lord of Life. O wonderful that
should die. He died who is our Lord, *John.* 20.
. It was this affected *Mary*, *They have taken away*
Lord. So let us say, they have crucified *my Lord.*
d shall we not mourn for him!

Queſt. 2. *What manner of Death was his?*

Anſ. 1. A *curſed* Death. It was under the Curſe
the Law he died; of which his dying on the
oſs was the outward Sign and Token. For it is
itten, *Curſed is every One that hangeth on a Tree*,
was ſo written on purpoſe, foreſeeing that Chriſt
uld die that very Death. He bore the real Curſe,
, *was made a Curſe*, which is the deepeſt and
ſt forcible Expreſſion that could be uſed. Was
re no Death that Jeſus could die but that Death
ich the Law of God had put ſuch a Brand of In-
y upon? He felt the Weight of Sin, and felt
Weight of Wrath. This made him complain of
Sufferings of his Soul. *My Soul is exceeding Sor-*
ful.

. A *painful* Death. To hang ſtretched and di-
ted in every Joint, nailed by the Hands and Feet
n the Croſs, Life expiring by ſlow Degrees;
muſt needs be a very painful Death, and the
e ſo, becauſe it was a lingring Death. Yet it
be own'd, that many of the Martyrs for Chriſt
undergone Deaths perhaps more painful, and
ſtive to the Body, if that only be conſider'd:
when they have done ſo with greateſt Chear-
ſs and Courage, yea with Joy and Triumph;
ſhews there was ſome unſeen Source and Spring
orrow to our Lord Jeſus, Grief more pungent
all this; and that was the *Wrath of God*, let in-
is Soul; or elſe you muſt ſuppoſe the Son of
weaker and more ſubject to Fear and Com-
plaint

plaint than poor weak Men. And this Argum
to me amounts to Demonſtration, that there was
inexpreſſible Load of Grief upon Jeſus Chriſt,
ſides what was from viſible Agents and Cauſes.

3. A *ſhameful* Death. For a Man to ſuffer
Criminal, though he be not ſo, brings Diſgra
That's the Man that was whipt; *That's he* that h
up his Hand at the Bar, for a Murderer, a B
phemer, &c. ſo Chriſt ſuffer'd as a Malefactor, d
between two Thieves. What could be more
graceful and ſhameful? This Accuſation lay u
him, and Chriſt bore it, and let them revile
rail and blaſpheme, *committing himſelf* (or his Cau
to him that judgeth Righteouſly. Nor is this wh
clear'd to this Day; for ſtill the *Jews* and *Turks*
vile him as he that was hang'd, a crucify'd G O
who ſhall give an Account to him, at the Da
Judgment. But O the Parience! O the Grace
Jeſus Chriſt!

Queſt. 3. *What made it neceſſary that he ſhould di*

Anſw. (1.) The Purpoſe GOD. So were
eternal Councils, *Epheſ.* 1. 9. *Chap.* 3. 11. *Iſaiah*
10. And it muſt needs be that the Purpoſe of
Father ſhould ſtand. (2.) The Word of GO
viz. his Promiſes made from the Beginning of
World. To which belong all the Propheſies
Types of the Old-Teſtament: For the Truth
God was concern'd in them, even as in the Pro
ſes, *Gen.* 3. 15. *Chap.* 12. 3. *Acts* 13. 32, 33.
Scripture muſt needs be fulfilled. The Neceſſit
oft put upon *that*, that ſo it was written, *Luke*
46. *Mat.* 26. 54. *Mark* 14 49. (3.) The Pron
of Chriſt, for ſo he had engag'd to the Father.
had ſtricken the Hands of Suretyſhip and could
go back, *Pſal.* 44. 6, 7.

Now the Purpoſe and Promiſe of God reſted
theſe Grounds. (1.) The Glory of God. Chriſt

that God might be glorify'd. This is his End
ll his Works, and therefore ſurely in the higheſt
greateſt of them. (2.) The Salvation of poor
ners, which his Heart was ſet upon. He might
oſe whether he would ſave Sinners or no, but
choſe to ſave them. And if he would ſave them,
is Chriſt muſt needs ſuffer. Sinners could not
ſaved unleſs Chriſt died; and truly I think, ab-
cting from the Decree, the *Law*, *Juſtice*, *Holi-*
and *Truth* of God ſtood againſt it.

Queſt. 4. *Whence the Death of Chriſt had its Efficacy?*
Anſ. (1.) From the Dignity of his Perſon. The
of God, the only begotten Son, who is God
Man in one Perſon. *Who thro' the* eternal Spi-
offer'd himſelf, Heb. 9. 14. Meaning his own Di-
Nature. This was the Altar that ſanctify'd
Gift. (2.) From the Authority of his Office,
ed of God, Heb. 5. 4. *Choſen of God*, 1 Pet. 2. 4.
of God, John 10. 36. Hence Dr. *Davenant* on
1. 14. Gives that Reaſon, "That Believers un-
er the Old-Teſtament had Redemption in Chriſt's
lood, becauſe this Sacrifice of Chriſt had its ſa-
ing Power not only from its Exhibition, but from
e eternal Decree of God. (3.) From the Vo-
rarineſs of his Obedience. *He offer'd himſelf.* O
made it pleaſing to the Father, *John* 10. 17, 18.
From the Perfection of his Sacrifice, *without*
, elſe it could not have been accepted, *Lev.* 22.
25. (5.) From the Exchange between him and
unleſs he had been a Surety ſtanding in our
ad, his Death could not have at all availed for us.
might add from the Proportion between the
reatning and the Suffering of Chriſt. But I
s on.

Queſt. 5. *For* whom *Chriſt died?*
Anſ. Not for the fallen Angels. Though they need-
a Redeemer, he did not take their Nature, nor
become

become Surety for them, *Heb.* 2. 16. But for Sinne
of the Sons of Men. This is the Meaning of th
Philanthropy or Love to Men, mention'd *Tit.* 3.
It is not to fallen Angels but to the Nature of Ma
Yet not for all of them; but for a Number chos
before of God. Who are called *God's Elect, his Ch
sen*, Isaiah 43. 20. *His Redeemed*, Isaiah 63. 4. T
Ransomed of the Lord, Isaiah 51. 10, 11. *redeemed fr
among Men*, Rev. 14. 4. But what was their Sta
and Condition? I Answer. They lay in the Fa
in all the Misery and Ruin of a fallen State, that
certain, when Christ died for them. But were th
so consider'd, or consider'd as believing and obe
ent Ones? I Answer. They were consider'd
wicked and ungodly Unbelievers and Enemies, *Ro
5. 6, 8.* Even the Saints then in Heaven, as the O
ject of Redemption, were so consider'd. It is fr
quently said, *Christ died for all true Believers.* Yo
may also say, he died for all the Saints in Heave
And there were many there when he died; but
dy'd for none of them *as* glorify'd, but *as fallen* Si
ners. So Believers as such were not the Objects
Redemption. Christ died for no Man as a Believ
or Penitent, but as an ungodly Sinner, and to ma
him a Believer and Penitent.

Now consider, are we ransomed Ones? Are w
the Redeemed of the Lord? Then we may sa
who loved me, *and gave himself for* me. O how shou
we be before the Lord with Joy and Praise this
vening!

Quest. 6. *For* what *Christ dy'd? Or* what he
tain'd by his Death?

Ans. As he obtained a People to his Praise, *to
unto him a Name of Joy, a Praise and an Honour befo
all the Nations of the Earth which shall hear all t
the Good that he doth unto them*: So he obtain'd fo
them an Inheritance of highest Privileges, Dignitie
an

Enjoyments, both here and hereafter. An In-itance of Grace in this, and an Inheritance of ry in another World. He would have his ran-ed Ones to be happy, and enjoy their Inheri-ce, as his dear Purchaſe. It is *he hath made them gs and Prieſts to God*, Rev. 1. 6. The heavenly eritance is the Purchaſe of Jeſus Chriſt, *Epheſ.* 14. This puts a Value and a Sweetneſs upon e-y Bleſſing which we receive. It is the Price of od. Faith is ſo, and Heaven itſelf is ſo. And how Precious on that Account!

Chap. IV.

Of the Love of Chriſt.

THE Second *End* of the Lord's Supper is to be a *Pledge* of the Love of Chriſt; and a *rmation* of our Intereſt in it, and in the New venant.

1. *To be a* Pledge *of the Love of Chriſt.* The Heart Chriſt was full of Love, and he ſought Ways expreſs it. For Love ſeeks a Vent and Way to reſs and make known itſelf. No doubt the Di-les, who had ſeen the *Power* of Chriſt ſo often, der'd to ſee him ſo weak as he ſeem'd to be at Time. Nay perhaps (as ſome have thought) might think, that when he had betray'd him, Enemies could not hold him, *Mat.* 27. 3. And probable his Enemies might think of ſome ter Struggle, which made them inſult him ſo, *v.* 42. Friends or Enemies, they were little aware were the Cords that held him, that bound him he *Horns of the Altar*, (Pſal. 118. 27.) that made mighty *Samſon* ſo weak in their Hands, while

yet

yet he was ſo ſtrong as to overcome in Dying. T
Cords (I ſay) unſeen that bound him ſo were
own *Love* and our *Sins*. So ſtrong were theſe Co
that One of them, even our Sins, were able to h
bound *us* Hand and Foot for outer and eternal Da
neſs. But One of theſe Cords could not bind
without the Other. Theſe twiſted Cords theref
faſten'd him to the Croſs with infinitely m
ſtrength than the Nails that pierced his Bleſ
Hands and Feet. *What ſhall be done with Jeſus?*
what indeed? Shall he be received? Or ſhall he
rejected? Doth this admit of a Debate? They
out, *Crucify him*, and with united and repea
Voices, *Crucify him*. *Why, what Evil hath he do*
That indeed is worth asking: What had the in
cent Jeſus done? Whoſe Ox or whoſe Aſs hath
taken away? Or, becauſe he has ſhewn ſo mu
Kindneſs to Men (ever going up and down do
Good) muſt he be thus requited? What Evil!
true he did none: But I have done Evil; and th
O Believer! And my Sins (I truſt) were ſet
his Account. Yet theſe Iron Chains of our S
could not have faſten'd on him nor have held h
unleſs they had been made faſt by the ſilken Co
of Love, his own dear Love to poor Sinners.
the Greatneſs of his Love! Love could reſtrain
mighty Power and hold him to the Tree: We c
not make a due Eſtimate of his Love, unleſs
conſider, Who it is that lov'd us? Who they are
whom he ſet his Love? In what Manner he
preſs'd it? What are the Properties? And laſ
what are the Fruits and Effects of it? But all th
would open too large a Field of Diſcourſe; the L
aſſiſt your and my Mediation on them unto ſw
Refreſhment. Only let me add a few Words.
was the Son of God who was the Lover, and
ful Men who were the Objects loved. And it

Dying he expreſs'd his Love. 'For he came to
y down his Life even for his Enemies, and (like
e kind Balſom-Tree, whoſe healing Wounds
eep Sovereign Balm to cure thoſe that made
em) he refuſed not to die for thoſe that kill'd
m, and ſhed his Blood for ſome of thoſe that
ilt it. *Boyle's Seraphick Love*, p. 74. And in the
rds of another excellent Author; 'We ſee him
the Croſs hanging on the Soreneſs of his Hands
d Feet; we ſee him pierced to the Heart by a
uffian Soldier; we ſee him crowned with
horns, and the precious Blood trickling from the
ead, to meet thoſe other Rivers that were run-
ng from his Side and Feet: We ſee him forſaken
his Diſciples; and what is more, we hear him
mplaining of being forſaken of God too. *O,*
leſſed Saviour! What Eyes can refrain from Weep-
g? What Heart from Bleeding? Is this the Enter-
nment that the World gives to thee, the deareſt
ledge that God hath or can ſend?—— Shall we mock
d ſcourge, crucify, pierce and murder Thee; and
lt thou by all theſe Outrages committed againſt thy-
f, accompliſh our Salvation? O victorious Love!
t can Pardon when abuſed, and exalt us by being a-
ſed, glorify us by being deſpiſed. Biſhop *Hopkins*
mon on the *Nativity of Chriſt*. Where alſo he
llently diſcourſes the Loathſomneſs and Defor-
, Frowardneſs and Rebellion of thoſe on whom
Love is pitched; and how the Attributes of God
glorify'd and do ſhine forth in an incarnate and
g Jeſus. Which I had not ſeen till I had finiſh'd
Meditations on that Subject in a preceeding
pter.

ut how is this Ordinance a Pledge of the Love
Chriſt? I anſwer, Chriſt has made it ſo by his
ution, and makes it ſo by his *Spirit* when he
his Love to the Souls of his People therein.

By

By his *Institution*, It has a Respect to the grea
Expression of Love that ever was. Nothing with
his Institution could be a Pledge or Token of
Love. Should Men return to the Passover, and
a Lamb would do better than a Morsel of Brea
it would be no Expression of Christ's Love, beca
not of his Appointment. But now when he insti
ted this to remember his Love by, to express i
Figure his dying Love, and that the very Nigh
which he was betrayed, for the Good and Comf
Solace and Refreshment of his People; it must ne
be, in the Nature of the Ordinance, and in the
tention of Christ, a Token of his Love. Here (sa
he) Here is a Pledge and a Taste of my Love, 'ti
come again. Moreover, by his *Spirit* he manif
his Love to his People in this Ordinance. As L
is that which is read in every Part of it; so Lov
that which is manifested sometimes in a special, t
secret, invisible way to the Souls of his People the
in. For thy sake I dyed (saith Christ) and for
sake appointed this Ordinance on that remarka
Night. Dyed to be Meat for Faith! Appointed
Solemnity, making my self nigh to thy Faith to
fed upon. 'But, O Lord! We can neither k
'silence nor yet speak out thy Love it is so great,
'infinite! Oh! What a sweet Repast when Ch
the Bread of Life is present, and his Love is the
nerous Wine going down sweetly, even the spi
Wine of the Juice of his Pomegranate. So let
feast, O Lord, at thy Table! Thy Love is be
than Wine! Love is all in this Ordinance. Ble
be the Lord Jesus for his Love Tokens! But O w
Love shall we return!

2. This Ordinance is *for the Confirmation of*
Interest in the New-Covenant or New Testam
And even herein it is an Expression of Christ's Lo
in that he would have us *know* that he hath loved

B

when the Love of Christ is represented and ma-ted, this is a mighty Confirmation to Faith; and h is not confirmed without this. The New Co-ant is sealed by the Blood of Jesus Christ. So *first Testament was dedicated by Blood*, Heb. 9. 18. the New Testament with better Blood. The venant of the Father, wherein all Spiritual Bles-s are promised and given, is become the Testa-t of the Son, confirmed by his Death. This is oint of lofty Consideration, that *all the Blessings* e Father's *Everlasting Covenant are the Legacies of* ist's *last Testament*. Christ has made a Will in our of his People and it is of Force by the Testa-s Death, *Heb.* 9. 16. And such a Relation hath Ordinance to the New-Covenant, that Christ *this Cup is the New Testament in my Blood*; or, *my Blood*, that is, signifies my Blood *of the New ament*. The great thing as to this is, Am I in Covenant and Testament of Christ? What is them that have no Part in it? The Blessings of e great and glorious; but are they mine? Let ndeavour to come with the Faith of it, and to see onfirmed to us at the Lord's Table. That the venant is a Testament, that the Testator has died, his Testament is of Force, and has been ratify'd his Blood, are signify'd in this Ordinance; and Blessings of it confirm'd to Faith, particularly *the ission of Sins*.

ere's a Confirmation that the Son of God is come; Christ dyed indeed; that he suffer'd and bled. the time is long since, yet the thing is not for-en nor ever shall, O Lord! so long as thy Peo-have a thinking Faculty; nor cease to be spoken so long as they have a Tongue to speak! The r Doctrines and Articles of Faith are confirmed his Ordinance, which our Lord has left on pur-e to be such a Confirmation. How happy will it

be

be may we see one by one, and say *he dyed for* May this be confirmed and sealed, we will re with unspeakable Joy, as on the Borders of

Chap. V.

Of the Conveyance of Christ and his Ben into the Soul; and drawing forth of G into Exercise.

III. ANother *End* of this Ordinance is the Con ance of Christ to the Soul, and exhib the Benefits of the New Covenant. O take hee sticking in the bare Odinance, in the Element Bread and Wine. 'We are to consider the Elem 'till we have got hold of Christ, then we are t 'go the Signs and embrace him that is signi 'They are only useful to assist our Faith, by vi 'of God's Institution, in beholding and embra 'the Objects of Faith'. So Dr. *Goodwin*. T heed of imagining I know not what sort of Vi in the Ordinance, or in him that administers it. is a great thing that it signifies and represents LORD Jesus Christ, with whom therefore F converses therein. Nor do we deny that Chri given really and truely though spiritually and myst ly (not corporally) to the true Believer in the Lo Supper. That when he receives the Signs, he ceives him that is signify'd. And by the Blessin Christ, and working of the Spirit, it seals up to Believer his Interest in the New Testament, and Blessings thereof, whether he feels it sensibly or Christ and his Benefits are given and received in Ordinance. How should this make us long and th after it!

Eat

ing includes Receiving, and Receiving Chriſt
s in it a Reception of his Benefits. So that
is a giving and receiving. And as the Word
od is a Means and Inſtrument of our Parti-
ion of Chriſt: ſo is this Ordinance made to be;
of a dying crucifyed Jeſus and of the Benefits
s Death. Our Lord not only ſaid, *This is my*
which is broken, *but* given *for you*: So that here
nify'd the Body of Chriſt as *broken* and *given* not
for us but to us. Nor is there barely the ſign
but the very thing it ſelf, even the giving of
Body of Chriſt, for Food to Faith. Here then
ork for Faith, that Chriſt is given by the Father
by himſelf unto us in this Ordinance. Moreo-
This is my Blood (ſaith he) *ſhed for you and for*
for the Remiſſion of Sins. The Remiſſion of Sins
is one of the Bleſſings ſealed and apply'd in this
inance. O let our Thoughts enlarge here! Sins!
he plural. How many are they? They are be-
Number. The Sins he bore are ſo, *Pſal.* 40. 12.
re the Pſalmiſt is ſpeaking in the Perſon of
iſt. Thy Sins and mine are ſo; and great as well
any; but Chriſt ſaith *Sins* without Exception,
ning all the Sins of his Elect. The Remiſſion of
is founded in the Expiation of them, or Atone-
t made for them. The Remiſſion of Sins means
blotting of them out, and remembring them no
e. Here's the Efficacy and Perfection of this
t Sacrifice. Receive we then the Remiſſion of
this Day: And what Bleſſing ſhall or can be
ring? *Heb.* 8. 10--12.

V. Another *End* of this Ordinance is to *ſtir up and*
out Grace into Exerciſe. For this bleſſed End
our Lord appointed it. God by his Regenera-
Spirit hath in laid his People with the Princi-
and Habits of Grace, which are the Powers and
ulties of the New Creature, or the ſeveral Mem-

bers

bers thereof. In the Exercise of these consist whole exercise of spiritual Life, and thereon dep the Growth and Increase of spiritual Life. Now tho' God could keep up holy Frames of Heart the Exercise of Grace, more immediately by H self; yet has he appointed *Ordinances* for that Pur whereby our Communion with God in Christ is held. And among the Ordinances of the Gospel is one of the most eminent. And that 'tis appoi for such an End appears,

1. In that it is *the Communion of the Body of C* and of the Blood of Christ, 1 *Cor.* 10. 16. only to signify it, but also for the Enjoyment Experience of it. That when we eat that Bread drink that Cup, we might have a real Commu with Jesus Christ. So that our Communion Christ is greatly promoted hereby. Now then w our whole actual sensible Communion with Ch is enjoy'd in and by the Exercise of Grace, this dinance must needs have an Influence thereinto, else it can have none into our Communion Christ. And if it hath such an Influence, it is the Appointment of Christ. It can't be useful th unto, unless he hath appointed it for that End.

2. From the *Qualification of the Persons* requi to partake of this Ordinance. They are graci Persons only, who according to Christ's Appo ment ought to partake therein, 1 *Cor.* 11. 28. why such who have Grace? But because the Ex cise of Grace is required. And why are others bidden? Because they can't exercise Grace w have no Grace.

3. From the *Nature of that Remembrance* of Lord's Death, which is called for in this Ordinan It is not a bare historical Remembrance, which carnal Man may have; but a spiritual believing R membrance; a tender affectionate Remembran

Ch

rift could call for no leſs, and we ought not to
him off without this. Now the Exerciſe of
ace is requir'd to ſuch a Remembrance, and is
therein.

4. From that *diſcerning of the Lord's Body*, which
alſo requir'd, 1 *Cor.* 11. 29. It is poſſible for Per-
s to eat and drink the Bread and Wine, and not
cern the Lord's Body. The *Corinthians* could
be without ſome Knowledge of the Occaſion
End of its Inſtitution; but there was a farther
lieving diſcerning the Lord's Body which is called
, than juſt a diſcerning it from common Bread.
w that diſcerning ſuppoſes the Exerciſe of Grace,
ndeed conſiſts therein.

5. In the Lord's Supper Chriſt has appointed *viſi-
Signs* that ſpeak to our Senſes, and preſent the
jects that our Graces ſhould act upon. And
y doth Chriſt uſe Signs, but to aſſiſt our weak
th? We ſhould impeach his Wiſdom in the In-
ution, if we ſhould deny that it was appointed to
up and draw forth Grace into Exerciſe. For
other Ends would be render'd fruſtrate without
. It was therefore a great Inſtance of the
ce and Goodneſs of the Lord Jeſus, ſeeing how
we would be to wander, how oft our Frames
ld be like that of the Diſciples, in the Night of
Agonies, drouſy, ſleepy and declining; to re-
us to the Exerciſe of Grace by this Ordinance.

6. From the *Experience of Believers.* I hope we
gone away from this Table, from this Duty,
ved, refreſhed, comforted and ſtrengthened.
t as clearly as the Word of Truth has been u-
in the Hand of the Spirit, for the Working of
e; this Ordinance has been and is uſed for
ng up and drawing forth the Exerciſe of Grace.
true, the Word doth not, cannot work Grace
by the Spirit working in it: Nor doth nor

can this Ordinance enliven and draw forth Gra into Exercise, save by the Operation of the San Spirit. But this is no Prejudice to what has be pleaded.

The Graces to be exercised may be gather'd fro those Considerations already urged that proye t Necessity of it. They are Faith, Love, Repentanc Humility, Joy, Hope, and the like. Such Grac of the Spirit are to be in Exercise. And 'tis easy shew, that what Exercise of Grace is necessary t right Performance, the Ordinance has an Apittu and Suitedness in the Nature of it to draw it fort I mean, thro' the Holy Ghost working there Study, O my Soul! The Exercise of Grace, in C ving and Receiving; and *let my Beloved come i his Garden and take his pleasant Fruits.*

Chap. VI.

Of the Communion of Saints, and calling of the Heart from the World.

5. Another *End* of this Institution is to b *Bond* of the Communion of Saints *here*, a *Pledge* of it *hereafter*. Believers have Commun with Christ their Head, and they have Commun with one another, as Children of the same Fat as Members of the same Body. This Ordina puts them in Mind how near they are and ough be to each Other. They belong to the same Fa ly, and come into their Father's House and si round his Table. They must therefore lay asid their Resentments and Anger, all Malice and Guile, &c. 1 *Pet.* 2. 1. and agree in One. This

nance puts them in Mind that they are all Re-
emed with the ſame Price of the precious Blood
Chriſt. And that he has a Portion for All, and
ery One of them. Alſo, how God for Chriſt's
ke has forgiven us and our Brethren, and there-
re we muſt forgive one another. Here not only
r Covenant with Chriſt, but with each other, is
newed from Time to Time. And here we do as
acob and *Laban*, eat and drink in Token of mutual
riendſhip. O how firm ſhould our Communion
, which is confirm'd with ſuch a Bond? Do we
t ſee our own and each others Sins done away in
e Blood of the Lamb? Why ſhould we ſeek then
r that which cannot be found? And watch for
ch others Faults? Do we not all eat the ſame
read, and drink the ſame Cup of the Lord? O
ppy Twelve, when Chriſt and his Diſciples ſat at
e ſame Board; for *Judas* loſt his Part. He ſold
s Saviour for thirty Pieces of Silver: A diſmal
xchange! Here let us ſee how we are one, and
l Believers are one in Chriſt. They are all invited
the ſame Table.

And O what a *Pledge* is here of an *eternal* Feaſt
another World? How ſweet is the Conſideration!
e are but Pilgrims here, and our Continuance
ort in this lower World. Chriſt ſpreads a Table
feed us by the Way. O what a Mercy is that!
ut (ſaith he) remember that you are not to dwell
re. Be this Feaſt a Token, an Earneſt of that *a-*
e. Be this Bread and this Wine the Symbol of
avenly Dainties, the Pledge of that new Wine in
Father's Kingdom, Wine of everlaſting Joy.
this your ſitting about this Table an Earneſt of
ing down in the New *Jeruſalem*, of ſitting down
the Kingdom of God with *Abraham*, *Iſaac* and *Ja-*
. And be the ſweet Communion here enjoy'd, a
dge of that never failing Communion in the ge-

neral Aſſembly, when all the Aſſemblies and all th Churches of the Saints ſhall be gather'd togethe and their Saviour with them. O then the Myſteri of dying Love ſhall be open'd! Then we ſhall loo into them, underſtand and admire them. *Eye h not ſeen, nor Ear heard* what that Feaſt of Love w be. That Holy Communion will admit of no H pocrite, none without a wedding Garment: For *unclean Thing ſhall enter.* How careful therefo ſhould we be to get rid of Sin, and to be foun meet for that Inheritance, for that high and ho Communion above. For that End is this Ordinanc that while we here ſee the Evil of Sin, believe f the Pardon of it, and mourn over our crucify'd Lor we might die unto Sin and be more conform to our Head, till arriving to a full Conformity un him, we might come to enjoy endleſs Communi with him.

6. The laſt *End* mention'd of this holy Solemni was, to gather in our wandering Hearts from t World, and engage them for Chriſt. Our Hearts a very apt to forget Chriſt and his Love: Nothi more naturally ſlips away, where Grace is not in E ercise. Now while the Heart is called back to a R membrance of Chriſt, it is gather'd in from its wa derings. As we find the Lord's Day, in the Retu of it, of bleſſed uſe to recall our Hearts from t World, which they had wander'd after (it may b the greateſt Part of the foregoing Week: So we fi the need of Ordinances, and particularly of this O dinance, for that End. We are made to confi what we have ſeen and enjoy'd of Chriſt, and ho we have carry'd it towards him, ſince we were l at the Lord's Table. And when we are humbled our Wanderings, it is ſome means of Healing. how have we wander'd from Mountain to Hill! W a Variety of Objects have we converſed with! H ha

ve our Thoughts, Affections and Meditations, our efires and Purſuits gone after ſinful or worldly Ob-cts! Let them be all diſmiſſed. Come and con-erſe with thy Lord. Thou hadſt almoſt been e-anged from him in a Month's Time, in a Week's ime. *Return unto thy* Reſt, *O my Soul*! Now when ur Hearts are raiſed up to higher and new Enjoy-ents of Chriſt, and led into Communion with him this Ordinance; then are they called off from e World, and more fixed for Jeſus Chriſt. We e almoſt loſt perhaps in the World and worldly ares, we need Soul Reſtoration: And our God akes Uſe of his Day, of his Word, and of his rdinances for that bleſſed End.

CHAP. VII.

ntaining certain briefer Meditations, with leſs Obſervation of Method.

MEDITATION I.

ACcording to this Time it ſhall be ſaid of *Jacob* and of *Iſrael*, what hath GOD wrought! hus may our Souls ſay this Evening, what great ngs in chooſing, redeeming and calling Grace! O tinguiſhing Grace! What wonders of Love and wer do we here ſee! All the Works of God are onders; all his Works are Myſteries. But his ve in our Redemption, of all Wonders is the moſt nderful, of all Myſteries, it is the moſt myſteri-. The greateſt Work that God himſelf ever ought, the greateſt Thing that ever was done in aven, or on Earth, is here repreſented to us: And w vaſt is this Conſideration! Infinite Wiſdom was

taken up in the Eternal Contrivance of it, Infini
Goodneſs, and Love, Infinite Power and Might di
play'd, in effecting and bringing about our Salvatio
What could God or Chriſt do more? The Fath
could do no greater thing than give his Son: T
Son could do no greater thing than give himſelf, th
give his Life. For what could be done more? M
we not ſay with Reverence that God and Chriſt ha
done to the utmoſt? We cannot conceive any thi
greater that God himſelf could do. *Numb.* 23. 23.

Meditation II.

WE are about to hold a Feaſt to *Jehovah*, whe
we are to conſider, (1.) The *Maſter* of it: T
great God even the Father of our Lord Jeſus Chri
as he who gives his Son: The Lord Jeſus as givi
himſelf, and inſtituting this Ordinance. (2.) T
Matter of it: And truly the Maſter and Matter of
are the ſame. Jeſus Chriſt is both. This is a Myſt
ry peculiar to this bleſſed Feaſt. O Heavenly Dai
ties! O ſweet Repaſt! The Fleſh, the Blood of t
Son of God! more that Angels Food. *Pſal.* 78. 2
'Chriſt is not only given as a Sacrifice upon t
'Croſs, but as a Feaſt upon the Table. In the o
'he was given to be offer'd; in this he is given
'be partaker of, with all the Fruits of his Dea
—— A feaſt of God is great, but a Feaſt *on* God
'greater. Under theſe ſigns that Body is preſente
'which was conceived by the Spirit, inhabited
'the Godhead, bruiſed by the Father to be our Foo
'as well as our Propitiation: That Blood which
'tisfy'd Juſtice, waſh'd away our Guilt on the Cro
'and pleads for us above; that Blood which ſilenc
'the Curſe, pacify'd Heaven, and purg'd Earth,
'given to us for our Refreſhment'. *Charnock* on t

Attr

…trib. p. 636. (3.) We are to consider the *Guests* at …is Table. And O how unsuitable and disproportionable are they! Poor Worms of the Earth to feed …n the Dainties of Heaven!

The Lord Jesus invites us to a Feast of *Love*; for …ch is the Feast we solemnize. Love hath done all. …e read of *Love-Feasts* in the Primitive Days: But …re if ever there were a Feast of Love this is so. …ove is the great thing that is set forth in it. Love …epar'd it: Love appointed it. And when Christ …presented indeed, Love is sweetly manifested; …wishing and overcoming Love.

We read of *Joseph's* Brethren, when he brought …em to his House, and made a Feast for them and …ertain'd them so splendidly, in the same Place with …mself, setting a Mess before every Man, which …me *from before him*, that *the Men marvelled one at …other*, Gen. 43. 33. Think what kind of Thoughts, …hat Affections wrought in them; whence (think …ey) is this Kindness to Strangers? Not knowing …ey were his Brethren. Much rather, infinitely …ore may we marvel this Day that we are brought …to the House of *Jesus Christ*, and made to sit at his …able, and that we may enjoy his Presence. We …ay well marvel at our selves, and marvel at one a-…other, and marvel at that which is done unto us! …What Love and Kindness is shown us! What …rivileges and Dignities are confer'd upon us! And …hy unto us Strangers and Enemies! Shall *we* be so …onour'd, who had sold him, betray'd him, crucify'd him by Sin. We might have expected other …reatment: But he is our Brother, our elder Brother, as *Joseph* was by Dignity and Birth-Right, …*Chron.* 5. 2. But O! if there be a *Benjamin* here, …favourite, a beloved Disciple, whom Christ will …ive a five-fold Portion to, whom he will honour to …an in his Bosom; such a Soul will admire at a great

rate, and love more than his Brethren, becauſe o
ſingular Manifeſtations of Love vouchſafed to hi

MEDITATION III.

IT is a *Feaſt* and therefore a good Day, a joyfu
Time. We ſhould therefore *ſurely rejoyce*, an
know *the joy of the Lord is our ſtrength.* Deut. 16. 1
14, 15. Neh. 8. 9, 10. The cauſe of this Joy is wha
God and Chriſt and the holy Spirit have done for u
Let us rejoyce in the Love of the Father and the So
Let us rejoyce becauſe our Peace is made and ou
Sins are forgiven. Let us rejoyce in the Good tha
God hath beſtow'd, and the Proviſion he hath mad
for us. *Iſa.* 33. 24. The nature of this Joy recom
mends it to us. It is not carnal but ſpiritual. It i
Joy in the Lord, it is holy Joy, joined with holy Aw
and Reverence of him in whoſe Preſence we are
Pſal. 2. 11. Nor does it exclude Repentance an
Godly Sorrow and Goſpel Mourning. Can we no
rejoyce with Tears in our Eyes? And mourn for Jo
of Heart? In 1 *Kings* 8. 66. There is a very ſuita
ble Frame for this Solemnity; which if we canno
bring, we ſhould labour to carry away with us from
the Lord's Table. *They went to their Tents joyful an
glad of Heart, for all the goodneſs that the Lord had done
for* David *his Servant, and for* Iſrael *his People.* O
let us go away joyful and glad of Heart for all thi
great goodneſs in Chriſt. Shall the Saints of th
Old Teſtament ſhame us, and their Joy exceed the
Joy of the New Teſtament! how ſhould we eat ou
Meat with Gladneſs every Day, eſpecially at thi
Table!

MEDITATION IV.

MY Lord came with great and ſtrong Deſires to celebrate his laſt Paſſover, and ſolemnize his Ordinance. *Luke* 22. 15. *With deſire I have de-ſir'd to eat this Paſſover with you before I ſuffer.* q. d. When I leave this World, I am willing to leave this Token of my Love with you; and that I might do it, how have I longed for this Hour! O with what inexpreſſible Deſire am I with you in this Place? Shall not we then deſire to come, and deſire to ſit down with Chriſt and deſire to eat. O let us come with deſire of meeting with Chriſt, deſire of ſeeing his Hands and his Feet, deſire of taſting his Love, ſuch Love as none elſe could ſhow. And let us hear him expreſs his Deſires, ſaying, *with you* I have de-ſir'd to eat. He had ſingled out the Perſons whom he would thus Honour and Dignify. Let us hear him ſaying, I have deſir'd *thee* and *thee* to ſit this Night at my Table. What! Am I ſingled out for this Favour, and that by the ſtrong deſire of Jeſus Chriſt? Lord! Rouze my deſire, that as *thou art all Deſires*, Thou may'ſt be the Object of mine. *Cant.* 5. 16. *Deut.* 18. 6.

MEDITATION V.

WE ſhould come to the Lord's Table with holy *Reverence*, not rudely, not raſhly, not with-out previous Prayer and Meditation, when we de-ſign it before-hand. There ſhould be a Reverenti-al Frame when we come. Let us be before him then at this Time *with Reverence and godly Fear*. Not the Fear of Slaves but the Reverence of Children. It is on the *Lord's Day* we come; the Time is Holy.

It is the *Lord's Table* we approach: And the *Lord's Supper* we eat: And the *Lord's Body* and the *Lord's Blood* that we have to do with. These Symbols then are Holy, and the Work is Holy. O then here's the neareſt Approach to God and neareſt Communion with him on this ſide Heaven. They were to eat the Paſſover as to the Lord. 2 *Chron.* 30. 3---27. They were to be ſeparate from Filthineſs. *Ezra.* 6. 21, 22. And ſhall we think it is a light thing to come to the Lord's Table, or that we ſhould not be careful over the Frames of our Hearts?

We ſhould come in *Obedience*; keeping the Command in our Eye: *This do in Remembrance of Me.* How many things are well done for the Matter of them, but they are not done in Obedience. Are we before the Lord in Obedience this Evening?

We are not to expect always, nor perhaps often raviſhing Joys, and Manifeſtations: If there be now and then a Glimpſe of that Nature, it is a Favour. But Lord! Thou haſt commanded us to come, and we come in the ſenſe of Duty, what ever is the Meaſure of Comfort or Joy thou art pleaſed to vouchſafe. Nor can we raiſe up our own Hearts. We can only ſpread the Sail (if we can do that) and then wait for a Gale.

In the Days of *Hezekiah*, King of *Judah*, we read *God had prepar'd the People*; 2. Chron. 29. 36. then *Hezekiah proclaim'd a Paſſover.* c. 30. Preparation in our Hand lies like a dead Weight. We are not able to move: O how heavily the Work goes on! But in the Hand of the Spirit, how eaſy! how ſpeedy! O how comfortably it proceedeth! God who prepar'd his People of Old for the Paſſover, can graciouſly prepare us for his Supper.

MEDITATION VI.

O Now for the Eye of *Faith* to take a view of unseen things. We solemnize this Day the things that were done almost seventeen hundred Years ago; the things that were done at *Golgotha*, without the Gates of *Jerusalem*; to commemorate the deep Poverty of our glorious Lord; his Agonies, his Sighs and Tears, his dying Conflicts; to view his pierced Side, his pierced Hands and Feet; to celebrate his Victory over Death and all spiritual Enemies. *Sing O Heavens, and be joyful, O Earth, and break forth into Singing, O Mountains; for the Lord hath comforted his People,* Isa. 49. 13. *Yea, be astonished, O ye Heavens, at this,* The Son of God was pleased to die for the Sin of Man. And albeit, the time is long since these things were done, yet his Blood is as fresh in Heaven, as full of Virtue and Power as ever. But it's *Faith* that views these unseen things. Faith looks back these many Hundred Years, and sees the mighty Load of Sin lying on that blessed Jesus; and the Satisfaction made by his Death. Here's the Work of Faith, that same Jesus who was so humbled and abased, who dyed on Mount *Calvary*, was the *Son of God*, and is the only Redemer of Men. Dearest Lord! My Faith clings and cleaves about Thee, desirous never to let go her hold, till lodged in thy Bosom; and still views and views thy Glory, till dazled with the Sight, she is lost in the open Vision of thy Face. And O for that triumphant Faith, that views a particular Interest, and saith, *Who loved me and gave himself for me?* This Jesus is mine, and all he was, and all he did, and all he Suffer'd is mine. And let us come with enlarged expectations. If we have not ravishing Joys, and great enlargements, yet let us *believe* that Christ is present according to his Promise, and

will

will do great things for us. Let us believe that he gives us the Remiſſion of our Sins, and is pleas'd to own us, tho' unworthy, in our waiting upon him. We are not to think we ſhall find ourſelves free from Sin, when we go away from hence. This Enemy is the laſt but one that ſhall be deſtroy'd. If the Heart is more engaged and more helped againſt it, here is Cauſe of Thankfulneſs. But let us *believe* that it ſhall die, and wither, and that at laſt it ſhall be conquer'd.

Again, When we come with any Doubtings about our State, whether we have believed: Let us come with an earneſt Deſire to believe, and to put forth ſome Acts of Faith on the Lord Jeſus, that we may know that we have believ'd, and improve the Ordinance this Way, to get an Aſſurance of Faith. It is Faith that is the great Thing, Faith is virtually and radically All, in this Work and Duty. If it be well with our Faith, it is well with every Grace. But if this is weak and languiſh, ſo doth every Grace beſide.

Meditation VII.

THAT Chriſt ſo loved us as to give his Life for us; this is the Quinteſſence, the Glory, the excellency and higheſt Attainment of Love. Love exceedingly delights in laying forth itſelf in Acting, in Doing and Suffering for it's Object. It loves to expreſs itſelf, and ſtrongly deſires to be taken Notice of by its Object. It rejoyceth in greateſt Difficulties for the Pleaſure of being obſerved by the Perſon beloved, to win a Return of Love. For Love is not ſatisfy'd meerly with Loving, but the Thing it aims at is to be loved again. Nothing makes an agreeable Harmony with Love but Love.

Chriſt

Christ loved us first, and contrived how he might shew it, what he might do to make us believe it. For this he pitch'd upon the most astonishing Methods. He would be humbled, abased, obedient to Death; he would suffer and die in our stead to shew he loved us. In all this he had a Design both to save us, and to gain our Love. And what is Heaven it self but eternal mutual Love?

In the mean Time, let us come with Love enflamed to him, kindled by his Love to us. Let it shame us of our weak and feeble Love, when the Love of Christ is so strong and ardent. Surely our Lord Jesus Christ intended by this Ordinance to increase his Childrens Love. And let our Desire and Aim be, to get such a Sight of his Love, that we may Love him who first loved us. Good Lord! that it should be once a Question with thy Children, whether we do in Truth Love thee. Strong Love feels it's own Fires, and soon determines the Question, *Lord, Thou that knowest all Things knowest that I love thee.* John 21. 17. Cant. 8. 6, 7.

MEDITATION VIII.

WE come to view our Sins laid upon the Lord Jesus; to see the infinite contrariety of Sin to God; to view the Evil of it; to see the Desert of it, in a dying Jesus: For in him as crucify'd for our Sins, all these are in a lively Manner set forth. Shall we evermore have a reconciled Thought of Sin, and indulge any Lust, which was the Crucifyer of the Lord of Glory? We see indeed the Aboundings of Grace above the Aboundings of Sin: And shall we therefore Sin? God forbid. We come to lay the Hand of Faith upon the Head of our Sacrifice, and to confess all our Iniquities in all our Sins;

to own ourſelves as unworthy Creatures as any live to take Shame to ourſelves, which is our due; t expreſs our Indignation againſt Sin, and to mour over it. Mourn then, O my Soul, over Sin, whic was the Cauſe of thy Saviour's Sorrows, whoſe So rows are the Cauſe of all thy Joy! *Love* much *b cauſe* much *is forgiven thee,* and waſh thy Saviour Feet with Tears. Let Sin have never more Ente tainment with thee. Abide under the Melting Breakings and Diſſolvings of Love. Behold th precious Blood which made Atonement, and ob tain'd the Remiſſion of thy Sins.

Sin is our greateſt Enemy. Let us aim in this O dinance at the Deſtruction of it. And let us no take our fill of Mourning, and godly Sorrow, b cauſe *that* is to ceaſe when Death comes: There none of that in Heaven. We will therefore mour now over our pardon'd Sins, and the Sufferings our Saviour.

When the dying Agonies of a dear Saviour we freſh in Remembrance, and ſome of thoſe we converted, that had a Hand in his Sorrows and Su ferings: O what Tears, what Mourning and So row, what Bitterneſs and Lamentation was there O that I ſhould Wound *him* (ſaith One) w was wounded for me! And that I *(might another ſ* ſhould lay on him thoſe Stripes which were to ſat fy for my Sins who Smote him, and with whi my Soul is healed. I remember the Indignities fer'd, the rude Smiting on the Face, Plucking the Hair, Crowning with Thorns, and Nailing the Croſs. I remember the Patience of that Ho Lamb of God under all. *My Soul has them ſtill Remembrance, and is humbled within me.* My He melts and breaks in Pieces; but what Tears can e preſs the Sorrow that I feel: And what Sorrow adequate to this great Occaſion! But my Sorrow

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degrees kindles into Joy, whilſt I ſee, that *Love* was the Spring that moved thee in all; and feel love burning in my Breaſt to him I hated before. joy to think thy Sorrows are paſt, thou dieſt no more; but in thy Father's Preſence is Fulneſs of joy, and at his Right Hand are Pleaſures for evermore. So when the *Jews* ſhall be converted, and have perhaps a Sight of Chriſt from Heaven, as *Paul* had, what mourning will there be! *When they ſhall mourn for him as One mourneth for his only Son*, &c. and ſhall be *on the Mountains, as Doves of the Valleys, all of them mourning, every One for his Iniquity*, Zech. 12. 10, 11. Ezek. 7. 16. chap. 36. 31. O that we might Experience this Melting, this Mourning that ariſeth from Faith and Love. How ſweet are the Tears that flow from Believing?

MEDITATION IX.

WE come to a Banquet of Wine: Let us come with our *Petitions*. Our God doth (as it were) ſay unto us, *what is thy Petition*, poor Soul, and *what is thy Requeſt*, at the Banquet of Wine? Is there nothing now thou wouldſt ask? Let us think upon *Hannah*, ſhe had a Petition ſhe would make, and ſhe brings it before God, when ſhe comes to his Houſe at *Shiloh*, and utter'd it there, ſo that *her Lips only moved but her Voice was not heard*. Howbeit the Lord heard and anſwer'd, and ſhe fulfilled her Vows, 1 Sam. 1. 10---13. v. 26---28. What luſt wouldſt thou have ſubdued? What Grace wouldſt thou have ſtrengthen'd? What wanteſt thou for thy Soul? Bring it before the Lord in Faith, and it ſhall be done for thee, not only to the half of a Kingdom, but a Kingdom is allotted thee: Here our God ſhews us, not only what he hath done, but what he means to do for us. Then *open your*

your Mouths wide and *he will fill them.* Lord that might ſee thy Glory! O that I might be like t thee! Shew me thy Love, and let me Love the with all my Heart and Soul. Give me ſome Toke for Good of thy Favour. Put thy Spirit upon m that I may do great Things for thy Glory. Ar there not ſuch Breathings in thy Heart as theſe Then wait and watch what God will anſwer The

MEDITATION X.

UNDER the Law they had their Satrifices o *Peace-Offerings*, and this was either for th obtaining of ſome ſpecial Mercy they wanted an deſir'd, and ſo ſuited the laſt Meditation; or it wa a Thank-Offering, to teſtify their Thankfulneſs fo Mercy received, *Lev.* 7. 11, 12. *Junius* and *Tremel us* render it *Sacrificium Euchariſticum*, A Sacrifice o Praiſe or Thankſgiving. Hence the Apoſtle to th *Hebrews* Chap. 13 15. *By him let us offer the Sacrifi of Praiſe to God continually*; not that bloody Levit cal Sacrifice, but *the Fruit of our Lips giving Thank to his Name*: The Ancients were wont to call th Ordinance of the Lord's Supper, *the Euchariſt*, tha is, *the Thanksgiving*. They look'd upon it as an O dinance to be perform'd with Praiſe and Thankfu neſs, for the marvellous Grace of Redemption. C let us indulge a joyful thankful Frame! *When Jeſu had* given Thanks *he took Bread*, &c. Again, *He too the Cup and* gave Thanks. Hence it obtain'd th Name of the *Euchariſt* or Thankſgiving. Moreove in the *Euchariſtic* Sacrifice or Peace-Offering ther was great Freedom and Friendſhip. The Fat wa offer'd on the Altar; but the Prieſt fed on the Fle thereof, and not only ſo but the Offerers. Feaſtin together is a Sign of Friendſhip, *Gen.* 31. 46. Me

re invite Friends to their Table, as an Expreſſion their Love. God the Father and Jeſus Chriſt in- e us as Friends, to be Gueſts at his Table. It is e Lord's Table, and we ſit down in Amity and ve with him. *Eat*, O Friends, (ſaith he) *drink, beloved.* This Ordinance then holdeth forth our *ace* with God. The Breach is made up, and we e at Peace again. *Let us eat and be merry.* Let is Peace-Offering then be a Thank-Offering: hile here we ſee not only our Peace is made, but e Way in which it was made ſet before us. How is Friendſhip was procured; even by a Peace-Of- ring, a Sacrifice for Atonement, the precious lood of Chriſt.

Finally, A *Mixture* of Affections interwoven, and e Exerciſe of *various* Graces, is wonderful agree- le in this Solemnity. It is like the mixed Odours many fragrant Flowers, that give a pleaſing Smell the Spring-time of the Year. An utter Averſation m Sin, and as ardent a Deſire after the Lord Je- : An Abhorrence of all evil and fervent Love to e Lord Jeſus: A View of Sin in it's Colours, the reatneſs and Sinfulneſs of it; and a View of the iches and Treaſures of pardoning Grace, the A- ndings of the One and of the Other: Spiritual and Triumph, and Goſpel Sorrow and Grief: rift-advancing, and Self-abaſing Thoughts: Faith Jeſus Chriſt, and Repentance towards God, twiſt- and uniting with each Other: 'Tis then *the ces flow forth, and our Beloved comes into his Gar-*

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Meditation XI.

THIS Ordinance is not a Sacrifice (as the P*apiſts* hold) but it is a Commemoration, a Re preſentation and Memorial of the true and gre Sacrifice. It ſignifies that *that* Sacrifice is offer whereof Believers do partake, for *they who eat of t Sacrifice do partake of the Altar*, 1 *Cor.* 10. 18. It is Feaſt upon and after a Sacrifice, ſignifying th God is at Peace with us, and that Chriſt is the Foo of our Souls. Now here we make a Covena with God by Sacrifice, or over the Sacrifice: it is, *Pſal.* 50. 5. *Gather my Saints together unto m Thoſe that have made a Covenant with me by Sacrifi* Thus *Abram* muſt divide the Sacrifice to ſigni God's Part and *Abram*'s Part, *Gen.* 15. 9, 1 When the Lord would make a Covenant with hi v, 18. Nor that the whole Nature of this Ordinan conſiſts in *Covenanting*; nor that this is the *main* a *principal* Work, to make *Vows* or *Reſolves*. Th ſpiritual Chriſtian knows that the Diſcharge of th Duty chiefly lies in *diſcerning the Lord's Body*, a *remembring of Jeſus Chriſt*, viz. His Sufferings a Love: And that therein there is a right and acce table Performance, though there is no ſuch Thi as a Vow or Reſolve at all. Yet the Blood repr ſented here is the Blood of the Covenant: And t Lord's Supper is a *Seal*, and therefore a Confirma on of the Covenant between God and the Believe And ſo often as we do this he ſaith, *It is my Peop* and we ſay, *The Lord is our God*: Therefore we w not live to ourſelves, nor to the Will of the Fle but to God. Hence there is a very ſolemn Engag ment laid upon us from the very Nature of the O dinance, and what we do virtually ſay therein, it not amiſs, to ſpeak expreſly in the inward Liftin

of our Hearts to God. And ſometimes we may en our Mouths to the Lord in particular Caſes, mething like that of *Jacob*, *If God will be with me, d will keep me in this Way that I go, and will give Bread to eat and Raiment to put on; ſo that I come gain to my Father's Houſe in Peace, and if the Lord all be my God; then this Stone which I have ſet for a illar ſhall be God's Houſe: And of all that thou ſhalt ve me I ſurely give the Tenth unto thee.* So I would nder it, and I am ſure as agreeable to the *Hebrew*. nd truly, without a Vow, I believe, *The Tenth of r Subſtance is due to religious and charitable Uſes*; hich needs not hinder the Aſſignment of a larger ortion. Again, We may ſay, Lord, if thou wilt e my God, and wilt do me Good indeed, and wilt ve Ability of Body and of Mind, I will ſerve thee ith my Time, with my Gifts, with my Health d Strength: All ſhall be thine. But be not raſh in owing, neither defer to pay that which thou haſt wed to the moſt High, *Eccleſ.* 5. 2, 4. *Pſal.* 0. 14.

We come this Evening (1.) to renew the Re-embrance of Chriſt's Love and of his Sufferings, hich are commenſurate, both being infinite: And erein to renew the Actings of Faith, Love, Re-ntance, &c. (2.) To renew the Covenant of Eſ-ouſals, the Marriage-Covenant with Chriſt afreſh, y giving up ourſelves to him and receiving him to e ours: As on the Day when Chriſt was willing nd we were willing; when he took hold of us, and nabled us to take hold of him, in a Covenant ne-er to be forgotten. (3.) To renew our Engage-ents againſt Sin; to caſt off other Lovers: Which llows of Courſe upon our engaging to be the ord's.

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MEDITATION XII.

SURE *this is the House of* GOD, *sure this is t Gate of Heaven!* So spake inspired *Jacob* whe he wak'd in a sweet surprize at *Beth-el.* O my Sou are not these the Borders of Heaven? Are we n come to the Land of *Beulah*, from whence we b hold some shinings of the Celestial City? As *Buny* in his *Pilgrims Progress* almost divinely describes i O! One would think our Souls should be transporte and almost ready to leave these Clods of Earth, the poor Bodies, and cleave to those higher things whi we here converse with. 'But alas! 'Tis otherwis *'I would do good, but evil is present with me.* I t 'to fly but my Wings stick fast in Bird-lime. 'mount up a little, but some fatal Clog plucks m 'back to this Earth again. Alas! How low, ho 'vain, how trifling are my Frames? How little hav 'I found, how little have I enjoyed? I came wit 'large Expectations, but met with little or nothin 'And how poorly have I done all that I have done 'Will not my Lord be angry? —— So mourns th poor Believer many Times, and such Complain have I more than heard. But be not quite discou raged. Thy Lord, when *he tells thy Wanderings, pu thy Tears into his Bottle. Psal.* 56. 8. Thou mourne his Absence, because thou lovest his Presence; n canst thou give over seeking, till thou *Findest hi whom thy Soul loveth.* The Enjoyments of the Disc ples themselves perhaps were not extraordinary, whe Christ himself sat with them at his Table. And on another Occasion, so he could then Apologize f them; and so for us, when we can but just say, scarce say, for our selves, *The Spirit truly is willin but the Flesh is weak.* We ought not indeed to in dulge our selves in low and trifling Frames; but i

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bedience to Christ's Command, we are to do this Remembrance of him. He would have his Chil-en keep up the Remembrance of his Death, till come again. If they cannot as they would, yet y ought as they shall be enabled. Then *why art u cast down, O my Soul, and why art thou disquieted bin me?* Dost thou not find a Remedy in this Or-ance even for what thou complainest of, even Blood heal thee and to wash away thy Sins; and the Re-ission, as of other, so of the Sins of *thy holy things?* hine *Aaron* bears the Iniquities of thy holy things nself, and on his Mitre wears, *Holiness to Jehovah*, t thou mightest be accepted. Then *hope in God, I shall yet praise him.* O Blessed be God for Jesus rist!

Meditation XIII.

T is written, *And these are ancient things*: Speak-ing of *the Potters, and those that dwelt among Plants d Hedges*: *There they dwelt with the King for his rk*, 1 Chron. 4, 22, 23. My Brethren, we dwell the House of God, and are fed at a high and no-rate. We *dwell with the King for his Work*, and no small Honour. But how truely may we say, *se are ancient things?* The ancient things of God, Father's Love, and the Son's Love, *whose goings th were from of Old, from everlasting*. The ancient ngs of eternal Purposes and Designs of Grace, and Covenant of Grace, before all Worlds: Those *chief ngs of the ancient Mountains*, those *precious things of the rlasting Hills*. The ancient things reveal'd by God ll nigh six thousand Years ago, on the Day of Man's t Disobedience. The ancient things of Christ's ming into the World. Obedience and Death, fe-teen hundred Years ago. These are called over

and

and ſet forth in this Ordinance. Some are gre
delighted with *Antiquity*. And I dare ſay, it i
pleaſant Exerciſe of Faith to thee, O Believer, w
thou canſt view theſe ancient Things. Yet theſe
cient things never wax old or decay, but will be
ways freſh and new, even when this Ordinance ſ
wax old and vaniſh away. To the End of Ti
and endleſs Ages of Eternity, will theſe eternal thi
endure.

Do we not ſee the things of Eternal Love look
and flowing down this Day upon us? Welcom
the time that hath ſuch an Aſpect upon a paſt Ete
ty, in the openings of that eternal Love, and
preſentations of glorious Performances contriv'd,
ſign'd and agreed upon, before all Time? Do
not ſee that ancient Love looking down upon thi
vening as a time appointed for the Efficacy and
nifeſtations of it? O the Riches of Electing Lo
Lift up the Eye of Faith, and ſee your *Names wr*
in the Lamb's Book of Life, and rejoyce exceedin
Do we not ſee the Openings and (as it were)
Dawning of an endleſs Day of Glory upon us,
when the Eyelids of the Evening are about to
cloſed. So ſhall it be when the Day of Time is
ed. Welcome is the Time that hath ſuch a Proſ
upon a coming Eternity, that gives the Pledges
comfortable Fore-taſts of eternal Joys. We are h
ly reconciled to Electing, and particular Redeem
Grace, without ſome comfortable hope of Inte
in them. And is not this made out by our cal
into the Fellowſhip of the Goſpel, if we have
lowſhip with Chriſt? O let us from hence look b
to that Day of our Eſpouſals, that accepted Time
Day of Salvation, when Redemption took hold
us. O that we ſhould be of the few taken ou
the vaſt Number! Out of the Myriads and Mill
of *Adam's* Poſterity! That we ſhould be wa

h that Blood, when God might take where he plea-
! O Grace! Grace! Are we invited to *the Mar-*
e Supper of the Lamb? For *bleſſed are they that are*
led thereunto. *Rev.* 19. 9. Let us look upon this
pper as the Earneſt thereof.

MEDITATION XIV.

WAS it love in Chriſt that he waſhed his Diſci-
ples Feet! O what love to waſh us from our
s! To waſh our filthy polluted Souls. The for-
r was with the cheap Element of Water; the
ter was with Blood, yea, at the dear Expence of
s own precious Blood; not with the Blood of Bulls
Goats, nor with the Blood of Others, but with
s own, *He came by Blood and Water.* And having
aſh'd us, he puts that Queſtion, *Know ye what I*
e done to you, or, for you? Sit down and conſi-
r, pauſe upon it. He puts that Queſtion now un-
us, *John* 13. 12. O what indeed! Who knows,
ho can ſay, what he hath done for us?

To commend the Love of Chriſt, do but look up-
him in his ſhining Robes, with Beams of Glory,
att. 17. when *his Face did ſhine as the Sun, and his*
ment was white as the Light. And then look upon
m in the *Garden* and on the *Croſs.* Compare theſe
gether. Is this the ſame glorious Jeſus? In the
e you ſee ſublime Glory and Majeſty, in the other,
ep Abaſement and Humiliation. O might we by
ith ſee him in the Depth of his Humiliation, and
eight of his Exaltation, as *white and ruddy*, what a
orious Sight were this! The viſion of him is the
appineſs of the innumerable Company of Angels
d Spirits of juſt Men made perfect. And to ſee
d enjoy him in the Comfort and Sweet of all Com-
union in the Church here below. He is ſaid to be

glorious

glorious, when he is Red in his apparel, and his G ments as one that treadeth in the Wine-Fat. Isa. 13 2. This is the most glorious Discovery of himself view that we can have of him in this present S *Phil.* 2. 6-8. Let us follow him from Mount T (if it were *Tabor* where he was transfigur'd) to G *semane*, and Mount *Calvary*. He took the same ciples, *Peter*, *James* and *John* to be the Witne both of his Glory on the Mount, and of his Agon in the Garden. *Mat.* 17. 1. *c.* 26. 37. to teach us t these must come into a close Compare, *who he* and *what he Suffer'd*! We see the Love of the wh Trinity in what is held forth in this solemnity. us taste and admire the Love of Three in One.

Meditation XV

LOOK we back from hence, and take a Vi of what was wrought in the Garden of *Ed* by our first Parents: How we were turned out fr the Tree of Life into a wide World, and lost o original Happiness; and what a damning State were left in by the first *Adam*, and lay in, as in hi And here let us take a View of what was wrought the Garden of *Gethsemane*: *As it is said in the B of the Wars of the Lord, what he did in the Red-S and in the Brooks of* Aaron, &c. Numb. 21. 14. but let it be for ever recorded, what he did near Mount *Olivet*, at the Stream of the Brook of *Kidr* How a second *Adam* regained Paradise, ran upon t Point of the flaming Sword, and recover'd the Tr of Life. Henceforth shall those *Cherubims* unarm stand and look down with wonder into the Merc Seat: The first *Adam* Sinned, the second *Adam* Su fer'd, in a Garden.

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Hence let us view Mount *Sinai*, and ſee it paci-
ied from Mount *Calvary*. How Streams of precious
lood aſſwage the Flame of that fiery Mount, and
lence the Thunders of *Ebal*, pronouncing *Bleſſed*,
leſſed, louder than ever *Curſed*, *Curſed*, was utter'd
rom thence. Come and ſee the print of the Nails
the Hands and the Feet of our Jeſus. And then
ke a view of Mount *Zion*, the heavenly *Jeruſa-*
m, the bleſſed State we are ſet in, the bleſſed In-
eritance we are Heirs to, through the Blood of
eſus.

Beth-lehem where our Lord was born ſignifies *the*
ouſe of Bread. How rightly was it ſo called, where
e who was the Bread of Life firſt appear'd. *And*
ou Beth-lehem, in the Land of Judah, *art not the leaſt*
mong the Princes of Judah, *&c.* In this Ordinance we
e led to conſider the Incarnation of Jeſus Chriſt:
d manifeſt in the Fleſh, in the Language of the A-
oſtle, comprehends all he did, and all he ſuffer'd in
e Fleſh; even God Obeying, God Dying in the
eſh. For it follows, *Juſtified in the Spirit*, which
ends his Reſurrection. O may the Houſe of God
the Houſe of Bread to us at this Time, and may
e be led to an incarnate Jeſus!

Nazareth, where he was brought up, ſignifies that
was to be, and was a *Nazarite* unto God, *Matth.*
23. Now a *Nazarite* was *Separate unto the Lord*,
umb. 6. 2. *Holy unto the Lord*, v. 8. How lofty are
e words of dying *Jacob* concerning his beloved *Jo-*
b Gen. 49. 26. *Bleſſings---- ſhall be on the Head of*
ſeph and on the Crown of the Head of him who was ſe-
ate from his Brethren. Herein he was a Type of
Lord Jeſus Chriſt, who was wholly ſeparate to
d, to do the Will of him that ſent him, and was
y unto the Lord all his Days. He lived the great-
part of his Life (as is probable) at *Nazareth*. The
ole Courſe of his Life was a State of Separation;

and his Life, as well as his Death, designed and ſe apart for our Juſtification.

Calvary, where he was crucified, ſignifies, *the Place Skull*. He, that was the Bread of Life to others, muſ come into the State of Death himſelf. And he wh was ſeparated to Obedience all his Life, muſt b number'd among the Dead. Now let us follow hi from *Beth-lehem* to *Nazareth*, and from *Nazareth* t *Golgotha*, and ſee the Wonders of his Birth, an Life and Death, Wonders of Power and Grace i all that he hath done and Suffer'd for us.

MEDITATION XVI.

THIS Ordinance is to ſet forth the Sufferings o Jeſus Chriſt, *to ſhew forth his Death*. The with drawings of God from him were properly pena and how great Sorrow and Grief muſt they needs o caſion! No Man can judge hereof, but he that know the ſweetneſs of Communion with God; he, th with *Paul*, has been taken up into the third Heaven and heard unutterable Words, or hath been wi him in the Mount, as *Peter*, *James*, and *John* wer Should God withdraw his Light and Love from glorify'd Saint; what Bitterneſs, what Darkneſs an Sorrow muſt it bring upon him? How much mo on him who lay in the Father's Boſom, and was a ways his Delight, who knew the Joys of Heave whoſe Life was wrapped up in his Father's Love, an who enjoy'd unſpeakable Delight, in Communi with God, while on Earth. He never forfeited h Father's Love: It was therefore the Puniſhment underwent for our ſakes. But 'twas more ſtill feel his Father's Wrath, and bear the Sorrows of H in his Soul. This made him cry out, *My Soul exceeding ſorrowful even unto Death.* This made hi

ſwe

ſweat *great Drops of Blood falling to the Ground*, and made him cry out, *My God, my God* &c. See *Pſal.* 22. 1, 2, 14, 15. The Sufferings of his Body were great, but not comparable to the inexpreſſible Sorrows of his Soul. And ſhall not my Soul be afflicted and mourn, when I contemplate theſe Things.

It is ſaid, that they were wont to talk at their Sacrifices of Old of the future Sufferings of the *Meſſias*. They had ſome Glimmerings of his Day, and of his Death, I am apt to think, as many as ſavingly believed. The Saints above had heard the Report of it among them, and two of them come down (perhaps it was) on the top of the Mount *Tabor*, and talk'd of it there. For *they appear'd in Glory, and ſpake of his Deceaſe, that he ſhould accompliſh at Jeruſalem. Luke* 9. 31. And ſhall not we talk of his Sufferings at his Supper?

By his Stripes we are healed. For *he hath torn* [the Fleſh of his Son] *and he will heal us* [Sinners] *He hath ſmitten* [Him] *and he will bind us up*. This I think is the meaning of *Hoſ.* 6. 1. O therefore, *come, and let us return unto the Lord.* He hath not caſt, He hath not caſt us off tho' we have Sinned. *After two Days will he revive us, and the third Day will he raiſe us up, and we ſhall live in his Sight*, v. 2. *viz. Myſtically*, in the Reſurrection of Jeſus Chriſt, in whom we were raiſed as a common Perſon: And *Spiritually*: for after Deſertion and his hiding himſelf, there will come a reviving Time.

When Chriſt ſaid [*Broken for you*] and [*Shed for you*] Theſe Words [*for you*] ſignify that we were the Offenders, and were to have dy'd, and deſerv'd to have been broken for Sin, by the Wrath of God; and to have had our Blood ſpilt by angry Juſtice; but Chriſt was broken in our Stead, and his Blood ſpilt for ours. And let us think what manner of Love that was! The *Jews* could ſee no Glory in his

Humiliation. There was a *hiding of Faces from him* or, *from us*: As it is in the *Margin* according to the *Hebrew*, Isa. 53. 3. Christ hid his Face from them. He concealed his Glory, by the Vail of his Flesh, and by his humbled State: and they hid their Faces from him, by a strange and furly Carriage. O this Hiding of Faces. How awful is the one! and how Sinful is the other! Good Lord! Hide not thy Face, thy Glory from my Soul; lest I do as the *Jews* did, hide my Face from thee by damning Unbelief.

Meditation XVII.

THE Sufferings of Jesus Christ call for o ur attention and Admiration. The first *Adam* Sinned, the second *Adam* Suffer'd. We Sinned and deserved Hell: Christ Suffer'd and purchased Heaven. Now when the Sufferings of Christ are the Subject of our Meditation, here are two great things to be consider'd; *Sin* the Cause on our Part; and *Love* the Cause on Christ's Part of all his Sufferings. And could we have a spiritual View of both these, how sweetly would it affect us! They would conspire together to melt the Heart. A meer presenting our Bodies, and the bare outward performance, *this is not to eat the Lords Supper.* 1 Cor. 11. 20. Nay, tho' there be an applying of the natural Faculties, so that there be an historical Remembrance of Christ in his Sufferings, which lies within the Power of Natnre. *This is not* spiritually *to eat the Lord's Supper.* But to get a sight of Sin, the cause of Christ Sufferings, and a sight of the Love of Christ therein; *this is to eat the Lord's Supper.* And this is given from above.

Let us see all our Sins before Conversion, Sins since Conversion, and since we were last at this Table, gather'd together and laid upon our Sacrifice.

Let

Let us ſee by Faith the whole Account clear'd, the Debt-Book croſſed, the Bond cancelled, and all diſcharged to this Day. Let us ſeek the Death of Sin when we converſe with the Death of Chriſt. It was his Enemy, and is our Enemy: Therefore it ſhall die and not live; theſe Crucifiers of our Lord ſhall be crucified alſo.

What are we come for to this Table? Is it becauſe we would ſee the King in his Beauty? Here is the moſt affecting ſight of him. Would we fain ſee, admire and believe his Love to our own Souls? Here it is repreſented and ſet forth in a lively manner. Would we ſee the Price of Redemption? Here 'tis ſet before us. And yet 'tis all nothing, and (in a manner) but common Bread and Drink, if Chriſt reveal not himſelf in the Ordinance by the ſigns: *We ſeek him, but we find him not.*

God complain'd of his People of Old, ſaying, *O the Rock that begat thee thou art unmindful, and haſt forgotten God that formed thee*, Deut. 32. 18. comp. *Iſa.* 17, 10. In this Ordinance the Lord Jeſus, knowing how apt we are to forget his great Love, would ſtir up the Minds of his People, and put them in Remembrance. The 70th *Pſalm* is entitled *a* Pſalm *to bring to Remembrance.* And this is an Ordinance to that End: *This do in Remembrance of me.* Remember me your Lord, your Husband, your Saviour: Remember my humbled State, my Agonies, my bloody Death and Paſſion, and my Love in all; not with an hiſtorical Remembrance only, but with a ſpiritual affectionate Remembrance. It has not been unuſual for Nations to keep *Days of Remembrance* for national Deliverances. Lo! Here a Memorial of the greateſt Deliverance that God himſelf hath ever wrought.

MEDITATION XVIII.

HERE we may ſee what *Sin* hath done, and what *Grace* hath done. What Sin hath done with Reſpect to our ſelves and with Reſpect to Chriſt. Let us look upon our ſelves, and conſider what we are by Nature: How Sin hath debaſed us, what Havock it hath made with our Souls, what Diſorder and Enmity, what Defilement and Impotency, what Darkneſs and Death, what Loſtneſs and Miſery it hath brought upon us! How hardly are we reclaimed from the worſt of ſinful Evil! O how juſtly we had deſerved, and how near we were to going down to the Pit of Hell! But Jeſus our Lord hath loved our Souls from that horrible Pit. As *Hezekiah* ſpake, *Thou haſt loved my Soul* (MISHSHAHHATH) *from the Pit of Corruption.* Let us admiring ſay, Bleſſed Jeſus! Thou haſt loved our Souls from the Pit of Hell. We may ſee what Sin hath done to our dear Lord Jeſus. What Abaſement, what Trouble, what Reproach, what Pain and how many *Deaths* it procur'd to him, to make an End of Sin. For *he made his Grave with the wicked and with the rich* (BEMOTHAIV, *in mortibus ejus*, Arias Mont.) *in his Deaths.* 'Twas Sin that crowned him with Thorns, that pierced, crucify'd, and ſlew him. O Abominable Evil!

On the other Hand, we may ſee here what *Grace* hath done. How it hath taken Advantage of Sin and Miſery to ſhine the brighter, and magnify itſelf the more! Grace found the Ranſom, Grace provided it, Grace accepted it. All the wonderful Things in our Redemption were wrought by Grace. *Where Sin abounded, Grace hath much more abounded.* The Grace of the Father, and of the Son, and of the

the Spirit. Let the loud Cry of *Grace, Grace,* fill all the Churches here below, as it will be ſure to fill the heavenly Courts above for ever and ever.

It is a very high Priviledge and Honour that we are Partakers of. Do we conſider what it is to be ſeparated from the World by *Election,* by *Redemption,* by *Calling,* in *Communion,* in *Deſires,* in *Priviledges,* in *Comforts,* in *Hopes?* What Manner of Favour and Dignity! We are planted in God's Houſe, we are fed at his Table, and have more in Reverſion than in Poſſeſſion, (2 *Sam.* 9. 10.) *This Honour have all the Saints.*

Now let us improve this Ordinance according to the ſeveral Caſes of our Souls. Do we walk in the dark about the Love of Chriſt? Here let us perſwade our Souls of his Love, while he is giving us the Pledges of it. Are our Hearts hard and lifeleſs? Let us look, and look again on this broken Jeſus; ſurely, dying Love can ſoften them. Have we the Aſſurance and Joy of Faith? Let us come and give vent to our holy Joy, by holding a Feaſt to the Lord.

MEDITATION XIX.

LET us look upon our ſelves as Children at our Father's Table. And herein is his Love that the Proviſion that he makes is the Fleſh and Blood of his own Son. How infinitely dear and delightful Chriſt was to the Father, paſſeth all Expreſſion. Herein then is Love that he gave up him for us and gives us him *to* feed upon. O how rich and glorious is the Father's Love!

And Chriſt is that *Wiſdom* of God who *hath furniſhed her Table, mingled her Wine,* and inviteth, ſaying, *Come eat of the Bread that I have prepared, and*

drink of the Cup that I have mingled. Herein is his Love that he gives us his Fleſh to eat, and his Blood to drink. And at the Expence of his Blood, hath procur'd that we ſhould come to our Father's Table. Thro' him the Prodigal is again admitted. We come in the Right of our Elder Brother.

But are we hungry, are we thirſty now we come to this Feaſt? O what Appetites do we bring? Elſe we ſhall ſlight the heavenly Dainties, and count it light Bread. What is Food to One that hath no Appetite? Do we come with Longings and ſtrong Deſires after Chriſt? *The great Shepherd* takes Care of his Sheep and puts them into freſh Paſtures. Let us eat and be ſatisfy'd, *let us drink and be drunken* with divine Loves, (Cant. 5. 1.) Take heed of a Self-fulneſs: Such ſee no need of Chriſt. He loves that Souls come needy and hungry: *He fills the Hungry with good Things, but the Rich he ſends empty away,* Luke 1. 53. And as it is a Mercy to have corporal Food, and a Mercy to have an Appetite thereto, and to be enabled to receive and digeſt it: So it is in ſpiritual Things.

Every Sabbath is a Price put into our Hand; every Ordinance is a high Favour wherein we enjoy our God: Theſe are our ordinary Meals. Bleſſed be God for them. But every ſuch Time as this is a Feaſt, wherein our God doth provide and furniſh his Table, at a more than ordinary Rate. It is true, you have the ſame Proviſion you had laſt Time. We have no Warrant to alter it; *that* would not mend but marr it. A crucify'd Jeſus is a ſtanding Diſh, if I may, with Reverence ſpeak ſo. Feed, O my Soul upon thoſe Dainties, which ſhall always be new to thee. We have the ſame Food again and again prepar'd for our Bodies! and yet we count it no Wearineſs; but as often as there is an Appetite, it is as ſweet as ever; we need it as much

and

and feed as heartily: So if you do but come hungry and feed on Christ, you will not say, it is light Bread; you will find new Delights, new Refreshments in a dying Jesus.

Were we invited this Day to the Palace and Table of some Noble Man; or to a Feast by an earthly Prince: What Manner of Thoughts should we have of it? What an Honour should we esteem it, and admire the Condescention of the Inviter! Should we not look for great Entertainment? Should we not have many Thoughts, how to behave and carry our selves, in the Presence of an earthly King? But we are invited into the Houses, and to the Table of the great King, who is *King of Kings, and Lord of Lords.* O what an Honour is this! What Entertainment may we expect! And how ought we to behave and demean our selves.

We are Strangers and Pilgrims passing thro' this World to a City of Habitation. The House of GOD is our Victualing-House by the Way, which he hath erected on Purpose, for the Refreshment of Pilgrims. His Ordinances are for that End. O! let us look upon our selves as Pilgrims, as Sojourners (*so all our Fathers were*) and this as our House of Refreshment. But what Entertainment have we! The *Manna* was called *Angels Food* (*Psal.* 78. 25.) because if it might be thought that Angels did need corporeal Food, *this* might be thought fit for them, and suited to their Natures, even this *Bread from Heaven*, John 6. 31. But *Moses gave them not that Bread from Heaven; but* Christ's *Father giveth us the true Bread from Heaven; For the Bread of God is he, who comes down from Heaven, and gives Life to the World*, v. 32, 33. Do we not *All eat of this spiritual Bread*, and *drink of this Rock*, &c. Is this to be entertain'd like Pilgrims? Would not a Servants Place have done? But must we have the Place of Sons?

Would not a Beggar's Pittance have ſufficed? But muſt we be ſo nobly treated, even as Kings and Prieſts? And not only be brought to Heaven at laſt, but have ſome Foretaſts, and walk upon the Borders of Heaven, long before we arrive there!

MEDITATION XX.

THE Lord's Supper is an Ordinance of Repreſentation on Chriſt's Part, being of his Inſtitution: And therefore of Commemoration on ours. Of Exhibition on God's Part; and therefore for Reception on ours, of Chriſt and his Benefits. Of Obſignation on God's Part, ſealing his Children: And ſhould therefore be a Confirmation to our Faith. It is a Seal of God's Covenant; And a Renewal of Ours.

We commemorate this Evening our Lord's Celebration of the Paſſover, and his Inſtitution of his Supper, with his Diſciples. We commemorate that Night in which he was betray'd, and all the Terrors of that never to be forgotten Night. *It is a Night to be much obſerved to the Lord for bringing* us out, not from *Egypt*, but from ſpiritual Bondage; *this is that Night of the Lord to be obſerved of all the* ſpiritual *Iſrael, in their Generations.* That I may allude to *Exod.* 12. 42. It is a Night to be remember'd, not in an *Annual* Way, that is always too low for the Goſpel, but every Day, and eſpecially every Lord's Day. It was this Night he went to that Place, where his Enemies muſt find him; yea, where divine Juſtice muſt find him, and did find and apprehend him. We commemorate his Conflict and Conqueſt the following Day, which was alſo turned into Night, while he hung upon the Tree, by that preternatural Eclipſe of the Sun, and greater

greater Eclipſe of a greater and more glorious Sun.

That the Innocency of Chriſt might appear, God ſo order'd it, that his Judge, before whom he was accuſed, acquitted him, and ſtill inſiſted upon it, that he was *a righteous Perſon*, Mat. 27. 24. And at laſt, the *Accuſation written*, and ſet over his Head, was no other than that Famous One, THIS IS JESUS THE KING OF THE JEWS. What Accuſation was this? Nay how great and high a Title! Let us therefore view him in the Garden, and apply this Title, THIS IS JESUS &c. Yea, let us come to *Golgotha*, ſee him on the Croſs, with this Title and Superſcription, *This is Jeſus the King of the Jews*, that is to ſay, the Saviour, the promiſed *Meſſiah*. Yea, let that be the Inſcription, THIS IS THE SON OF GOD, according to that famous Confeſſion of his before *Pilate*, I AM THE SON OF GOD. *Mat.* 27. 43. Are we not come forth at this Time to ſee him, to ſee Jeſus our King and Saviour? Are we come to ſee *that Sight*, Luke 23. 48. O aſtoniſhing Sight! But let us not ſo look upon his Abaſement, as to overlook his Exaltation. He is ariſen, he is a reigning Jeſus: He was a *dying*, but is a *living* Redeemer. *Go tell my Brethren* (ſaith he, after he was riſen) *that they go into* Galilee, *and there ſhall they ſee me.* Whether would not a Believer go for a Sight of Jeſus? No doubt they will ſpeed away to *Galilee*. It is worth while to go to this and the other Ordinance, to travel many Miles to a Sermon, to ſee Jeſus. Many have gone and not been diſapointed. *We ſee Jeſus---crowned with Glory and Honour.*

He ſitteth at God's right Hand, and hath promiſed his Children ſhall ſit down with him, *Mat.* 19. 28. *Rev.* 3. 21. In Token hereof, he alloweth us to ſit down at his Table. Some oppoſe the *ſitting Poſture*

ſture. Others reckon it an *indifferent* Thing. To me it doth not ſeem ſo. We have the Practice of Chriſt and his Apoſtles to juſtify it, who uſed a Table-Poſture. And 'tis of a ſweet and comfortable Signification. It teacheth us the Freedom our God admits us to, in a holy Boldneſs of Acceſs unto him. And by Faith we are to ſee our ſelves already *ſit down with Chriſt in heavenly Places*, Epheſ. 2. 6. And that we ſhall one Day ſit down with him in his Kingdom.

This Ordinance is appointed for the Increaſe of our Faith, and Strengthning of our Souls: Wherein God is condeſcending to our great Weakneſs (ſeeing we are ſuch poor ſenſible Creatures) to ſpeak to our very Senſes; that we might ſee with our Eyes Jeſus Chriſt himſelf *evidently ſet forth as crucify'd*; and hear with our Ears his gracious Voice, bidding us, *eat and welcome*; that we might taſte his Love when we taſte the Bread; that when we perceive the Savour of the Wine, we might ſmell the *Savour of his good Ointments*. O what a divine and precious Fragrancy! That we might feel and handle the Word of Life, (1 *John* 1. 1.) when we take the Bread and the Cup. Thus doth Chriſt ſpeak to our Senſes in this holy Ordinance.

Nor let us forget the Advice of God himſelf to *Samuel* when he ſent him to anoint *David*, 1 *Sam.* 16. 7. *Look not on his Countenance, or on the Height of his Stature:—For the Lord ſeeth not as a Man ſeeth*, &c. Don't look on the Meanneſs of the Elements, which may ſeem contemptible to the Eye of Senſe. What is a Mouthful of Bread, and a little Portion of Wine. The Worſhip of the Temple was more magnificent than the Worſhip of the New-Teſtament. Men are for Pomp in the *Place*, and Pomp in the *Worſhip*. But ſee the Meanneſs and Simplicity of the Goſpel; a little Bread and Wine. Nor

do

do we read of Silver Diſhes or Golden Chalices: I ſuſpect our Saviour uſed none of them. Men would make up with Show, what they want of Faith. Let us try if we can ſee the Greatneſs of the Thing ſignify'd, under the Meaneſs of theſe Figures and Repreſentations; if we can ſatisfy our ſelves in Converſe with a humble Jeſus, ſet forth in a humble Manner to our Faith.

Meditation XXI.

WE come to view the Price of Redemption, how great it is! Our God hath put *Redemption betwixt* us and others. As it is, *Exod.* 8. 23. *Margin.* Now Redemption ſuppoſeth Captivity and Miſery redeemed from; O let us conſider *what* we are redeemed from; *who* hath redeemed us; and what *Price* we are redeemed with. Not any Thing of a ſmall Value, but with a Price of greater Value than Heaven and Earth; with Blood of greater Worth than the Blood of the whole Creation, of Angels and of Men, if I may ſo ſpeak. We want nothing but Faith in it, and a Senſe of it, to ſwallow us up with Admiration, Aſtoniſhment and Praiſe. Ought the People of *Iſrael* not to neglect keeping the *Paſſover*, becauſe it was a Commemoration of ſo great a Deliverance as that out of *Egypt*? And ſhall Believers neglect celebrating the Memorial of a far greater Deliverance? And were they at the Celebration thereof to talk of the Occaſion? *Exod.* 12. 26, 27. And ſhall not our Thoughts be fill'd, and our Admiration rais'd, at the Thoughts of Redemption from ſpiritual and eternal Bondage?

This was the Relief of a ſinning *Iſraelite*, he might bring a Sacrifice, he might come to the Prieſt to make Atonement for him. But this is our Re-

Relief, we may come by freſh Applications to this Sacrifice of Chriſt. We have ſinned ſince we were laſt at this Table. Let us not ſtand the farther off, we have the more Need to come to him who is our Altar, Prieſt and Sacrifice. Now herein is the Grace of God; Sacrifices of old were at the Coſt of the Offender, but this great One Sacrifice is provided at the Coſt of him who was offended, wherein he provideth for his own Satisfaction. God might have held us to provide an Offering, to bring our Sacrifice: But O then how ſad had been our Caſe! Bleſſed be God who hath provided himſelf a Lamb. This is our Sin-Offering, our Treſpaſs-Offering, our Burnt-Offering: our Peace-Offering, and All. Nor need we any other. *Lo, I come,* (ſaith he) *to do thy Will,* that is, to be a Sacrifice. Let us offer it up to God in the Hand of Faith. This Love of Jeſus Chriſt is like the Box of precious Ointment which when 'twas broken up, fill'd all the Houſe with the Odour. Such is thy Love to us, O Bleſſed Jeſus! Such is thy Peoples Love to thee, though not with the like Reaſon.

Sin made a great and wide Breach between God and us; and Chriſt undertook to make it up. He is here ſet forth as a Peacemaker. It was his great Deſign to reconcile God to Man and Man to God. Not that God needed our Friendſhip, but we needed his. He was not firſt in the Breach, but he was firſt in the Reconciliation. Sin made the Breach, let us for ever Hate it. Chriſt made it up, let us for ever Love him.

Love has done all for us. Love gives us our daily Bread, and daily Cares for us. But Love provided the Bread and Water of Life. Love gave the Bullocks out of the Herd and Sheep out of the Fold; but Love gave the immaculate Lamb of God. Do we not admire God in our Table-Mercies? How

How he gives his good Creatures for us, the poor Lambs, and Calves, and Oxen, ſinleſs harmleſs Creatures, which is more than we are: Truly, we are very unthankful if we do not. But what ſhall we ſay when the Fleſh and Blood of Chriſt is ſet before us as the Food of our Souls? When Chriſt the Son of God, gave his Life a Ranſom for many? O how precious is Life! Every One of us valueth his Life at more than all the World. Therefore a Man will give all for his Life. Of what ineſtimable Value then was the Life of Jeſus Chriſt, who was the Prince of Life, the Lord, the Fountain of Life? How ought we to Account of it! It was more than ten thouſand Worlds, if there had been ſo many. This was the Price of our Redemption. He gave his Life. Love can riſe no higher!

Meditation XXII.

IT is the Blood of the Teſtament, that is repreſented here, even as it ſeals and confirms the Teſtament. For a Teſtament is of Force after Men are dead, not before, *Heb.* 9. 17. Let us look upon our ſelves as Legatees of the great Teſtator, our Lord Jeſus. O let us view by Faith the new Teſtament ſealed with Blood, and the Teſtator's Love therein. Let us be receiving and taking in his Legacies, which he has bequeathed to us. Theſe are his Love-Tokens, the Gifts of a dying Jeſus. And he lives to be the Executor of his own Teſtament, which no other ever did. So that the Legacies of him that dyed, are the Preſents of him that lives. Bleſſed Jeſus? How many Endearments are there in thy Love!

I perceive (ſaid he) *that Virtue is gone out from me.* It is ſo ſtill. Virtue from Chriſt in Heaven can reach the Soul here on Earth. And *don't thy People perceive it too?* We feel it in a Promiſe: We feel it in an Ordinance, we find our ſelves Dead, and anon we are quicken'd. A look, a touch from thee, puts the Wheels in Motion. May Virtue proceed from thee, and that we may find in our own Souls that we are healed.

And let us receive the Remiſſion of Sins. On the Day of Atonement, when the High-Prieſt enter'd into the Holyeſt of all, all the Sins of the People were atoned for, and forgiven to that Day. So here we are to receive the Pardon of our Sins that are paſt, to this preſent Day, to this very Hour. We are to receive an Acquaintance from the Beginning of the World, the time of old *Adam's* Sin, unto this Day, and the virtual Pardon of all to come. And therefore alſo to mourn over all our Sins, *Adam's* and our own, tho' *that* alſo is ours, *Deut.* 24. 18. *Iſrael* muſt remember they had been Bondmen in the Land of *Egypt.* Now let us remember we once were Bondmen: But O! glorious Redemption, rich Remiſſion, perfect healing and Salvation!

We are to look upon our ſelves, and one another, as the Members of Jeſus Chriſt, the Children of our Father. Then ſhall we ſee our own Dignity, and love one Another. Communion with one another is as well ſignify'd as really enjoy'd by that one Bread. 1 *Cor.* 10. 17. This Blood is ſaid to be ſhed not only [*for you*] but [*for many.*] See how Chriſt deals about his Love, in the Diſtribution of the Bread and Wine, and gives to every one a Part. It may ſometimes be comfortable to remember how of Old, *he that gather'd moſt had nothing over, and he that gather'd leſs had no lack.* However our Soul Nouriſhment depends on living upon Chriſt, the Bread of Life. Our Baptiſm

tism, which is a Sign of our Regeneration and engrafting into Christ (which is but once) is therefore but once to be administred: But this Ordinance, which is a Sign and Means of Nourishment, is oft to be administred. *Do this, as* oft as *ye do it in Remembrance of me.* 'The *Analogy* is in the Effects: for, 'as Bread feeds our Bodies for this Temporary Life; 'so also the Body of Christ, receiv'd by Faith, feeds 'our Souls to eternal Life. Again, as Bread passes 'into our Nature that it may be one with us, so the 'Body of Christ, received by Faith, is united with us 'that we are one'. *Maccov.*

Meditation XXIII.

WE are a Week nearer the End of our Journey than the last Sabbath, a Month nearer than the last breaking of Bread: Are we nearer to Heaven? *Rom.* 13 11. Then only are we so, when we are more meet and fit for it. That's the design of this Ordinance. O what do we get from Time to Time, while we sit under the shadow of Christ's Love? Are we strengthen'd for our Journey?

How many Years hath Christ come seeking Fruit in this Vineyard, not only three Years but many more? And how many Times in that compass of Time have we been at our Lord's Table? Jesus Christ keeps account of the Time, *Jer.* 25. 3. How are the Years passing, since we came last into Gospel Order and Settlement; since Christ placed an unworthy Creature in this Relation and Office! Sad will it be if he hath sought Fruit and found none. But I hope better things, and that *now is our Salvation nearer than when we believed.*

When

When we have not thoſe Enjoyments, and ſee no that Fruitfulneſs we deſire; let us be humbled, bu nor diſcouraged; knowing that we are not to liv upon Ordinances, but upon Chriſt himſelf, believ ing that he hath done all the Good we ſhould hav done, and ſatisfy'd for what we have done amiſs This will be our ſupport.

MEDITATION XXIV.

HOW doth the poor World live without Com munion with Chriſt! And how do Believer content themſelves to live a Day without ſenſibl Communion, ſeeing he is our Life, our Food, ou All? Do you not live a whole Day, yea Days, an perhaps a Week together, without ſenſible, Heart Communion? Are you contented ſo as to bodil Food? And do you know whether you eat or no Can you certainly tell, whether you have fed upo Chriſt or no, ſince you were laſt at this Table, C now make a hearty Meal! *Ezek.* 3. 3. Cauſe you Souls to feed, your Faith to feed on Chriſt. But C what Feaſt will there be above!

Who can appear, who can ſtand before an infi nite holy Majeſty? Yet when Death comes you ar called ſo to do. Who ſhall teach us the Laws of tha heavenly Court? Come to this Ordinance and learn God admits us to a Nearneſs, to embolden our Fait againſt that Day.

The more Chriſtians converſe with Chriſt, th more they are like him; they behold and are chan ged into his Image. O then, look earneſtly on him till by looking thou art prepar'd to ſee him Face t Face.

Man

Many are the Difficulties of the Wilderneſs; be ot diſcourag'd at them. It will be Matter of Won- erment, and alſo of Joy and Praiſe, when thou rt arrived ſafe above, that ever thou got'ſt to Hea- en, that ſo great Sins were forgiven, that thou idſt overcome in the Conflict; but 'twill be own'd o have been *thro' him that lov'd thee and died for hee.*

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